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श्री १००९ आचार्यप्रवर महाप्रभु पूज्यपाद बनखण्डी
जी महाराज उदासीन

महुर बनखण्डी आश्रम श्री साधुवेला तीर्थ (सक्कर-सिंधु)
आपके चले श्री १०९ निर्वाण स्वामी हरिनारायणदामजी उदासीन



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SHRI SWAMI HARNARAYANDASJI UDASIN

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SHRI SWAMI HARNARAIN DASJI UDASIN

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Naming of Sri Sadhbella Tirath.

JAI SHANKAR



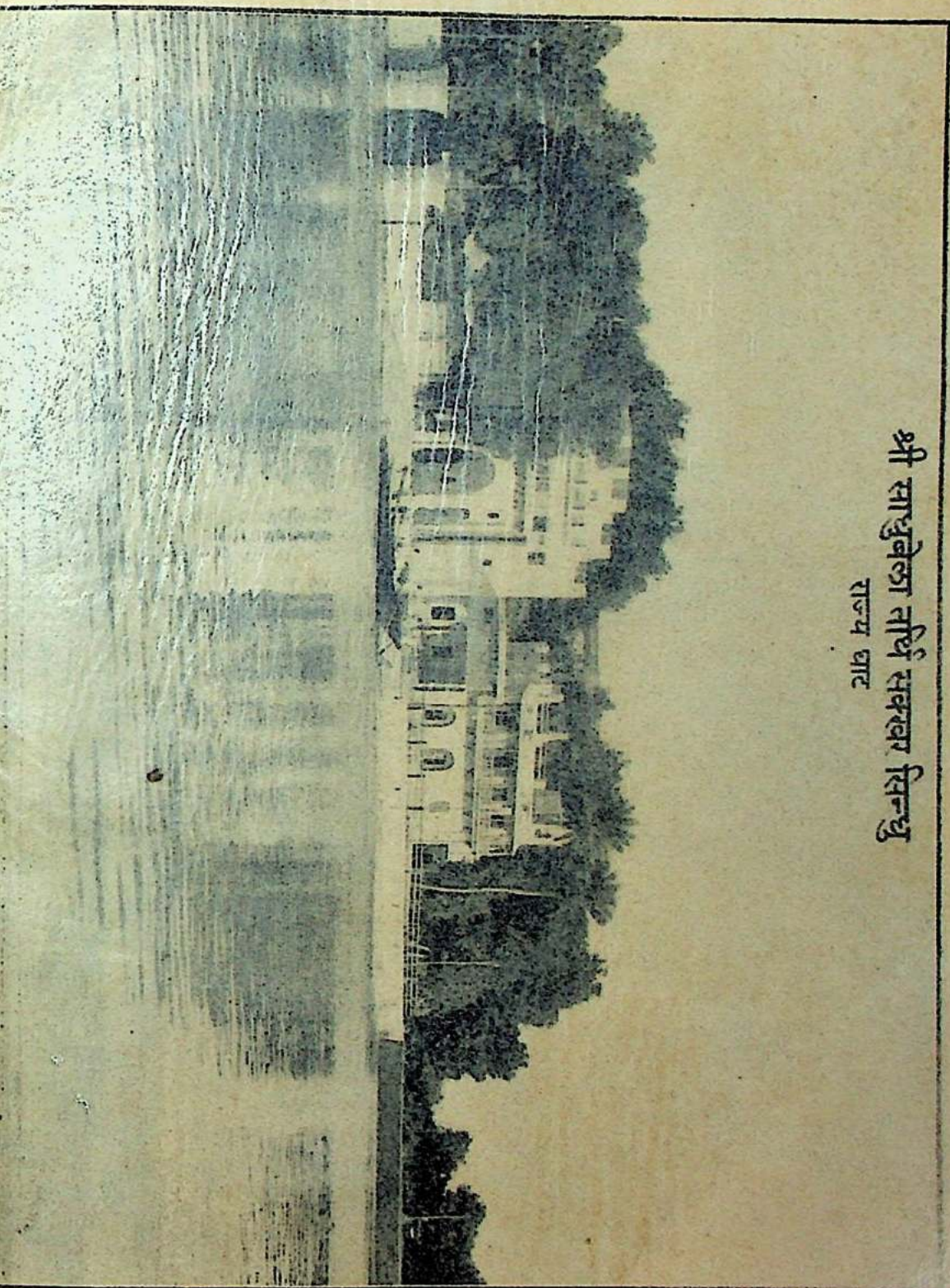


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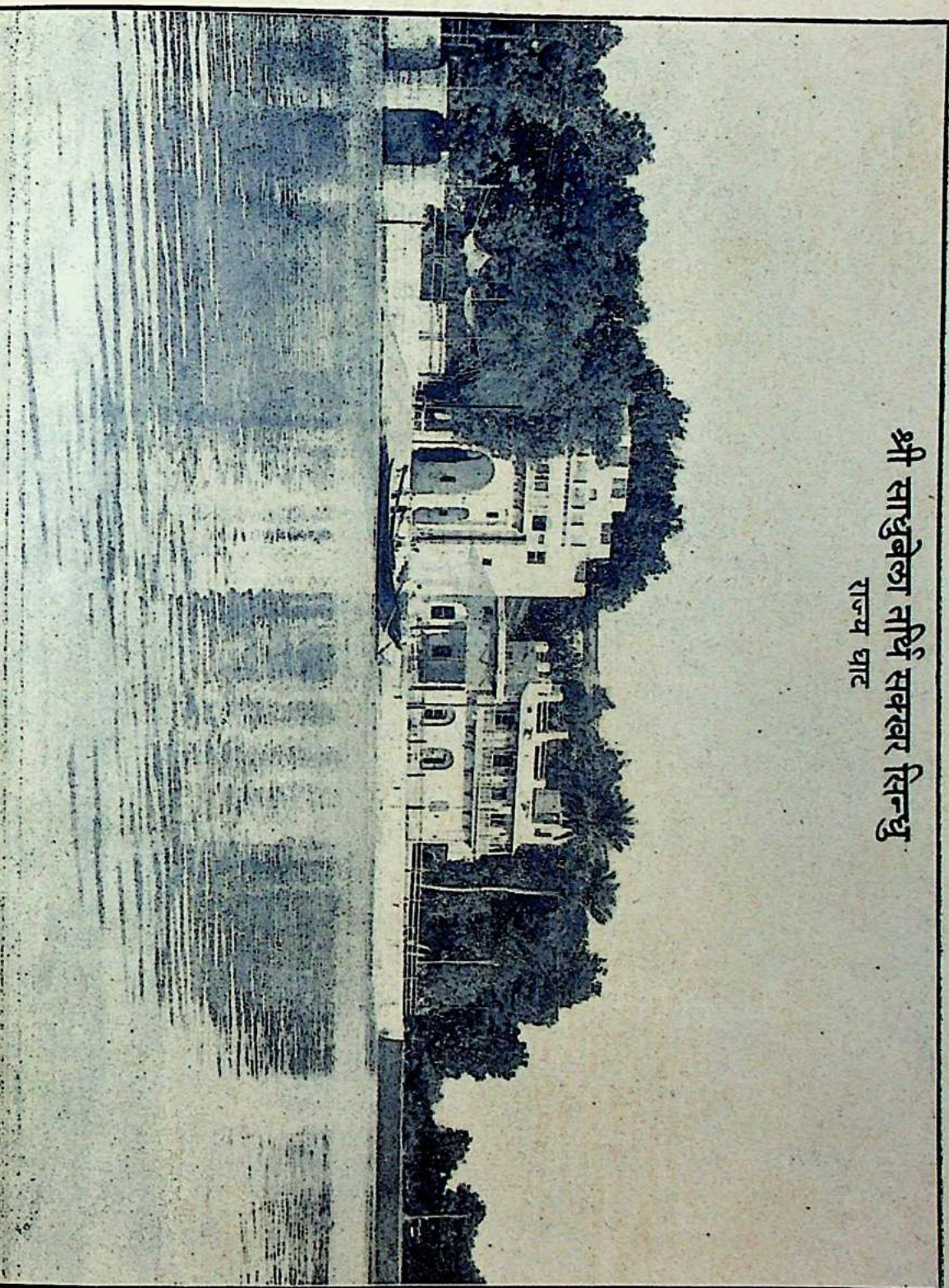
VIEW OF SATGURU BARKHANDI ASHRAM
SRI SADHBELLA TIRATH SUKKUR (SIND.)



श्री साधुबेला तीर्थ सक्कर सिन्धु
राज्य घाट

RAJ GHAT ENTRANCE. NORTH WESTERN SIDE

**VIEW OF SATGURU BANKHANDI ASHRAM
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श्री सतिगुरु सनकादिक उदासीनेभ्योः नमः

श्री सतिगुरु श्रीचन्द्र उदासीनेभ्यो नमः

श्री सतिगुरु बनखण्डी उदासीनेभ्योः नमः

श्री साधुवेला तीर्थाय नमः

गुरु साखी सूर्योदय चरितामृत

अर्थात्

गुरु बनखण्डी योग सिद्धिः

HISTORY OF MIRACLES MANIFESTED

BY

Sat-Guru Bankhandi Sahib.

PREFACE.

The life sketch of Sat-Guru Bankhandi Maharaj has already been given in the publication of brief history of Sri Sadh-Bella Tirath. This pamphlet shows only miracles which had been manifested by Swamiji from time to time.

Mahomedan kings having ruled over Sind for more than a thousand years, the mode of language and manners of Hindus were being adopted from those of the Muslims.

Muslims were then sure that no incarnation of "God" or a pious being had come up from amongst the Hindus had come up on this part of earth; hence they began to exercise and maintain their influence, and high-handedness everywhere, on Hindus.

In view of all these facts, the publication of this pamphlet is indispensable, so that the "Hindus" may know, that there were, and there are, and that there shall still be, great incarnations, from time to time amongst Hindus.

Had not Sat-Guru Bankhandi Sahib Maharaj displayed their miracles in Sindh, at that time the name "Hindu" would have entirely disappeared from the Province of "Sindh", because the muslims were so powerful at that time, that no sooner did any Hindu utter the word "Raso" (Muslim for the Rope) than he was converted to Islam, on the pretext that he had been a "Hindu" he had taken the name of the Muslim prophet "Rasul."

At such critical time for Hindus, there appeared "Puj, Padya Swami Bankhandi Sahib Maharaj", who found it necessary to display "Yog Power", to protect Hindus of Sind, from falling a prey to Muslims and to promote "Hindu Sanatan Dharam" among Hindus of Sind. The Saint made his dwelling, on the two hills which are situated in the heart of the sacred "Sindhu Ganga River (River Indus)", and called both the hills the name of "Sri Sadhbella Tirath."

At that time the Hindus of Sind, owing to the influence of Muslim Rulers were being heckled and harrassed, and were also forced to worship Mahomedan "Pirs" and "Fakirs", hence Swami Bankhandi Maharaj displayed preter-natural and super-natural powers and miracles, and to remould the minds of Hindus and to infuse the real spirit of Hinduism in their minds.

We have started writing miracles of Swami Bankhandi Sahib, since the Vikram Sambat 1948 i.e. 1891 A. D. at the suggestions and requests of Nandram, Brahaman and Deomal "Shewadari."

Some religious-minded persons and other wordly men of the time committed the miracles to their memory, and related the same to their youngsters as narrated hereafter.

It is very necessary to mention here that some atheists (Nastak) might call such miracles as "Andhvishvas" or belind belief but they are much mistaken in this, because such "Yog Shaktis" are manifestations of Will Power."

As a human-being can stand up by the strength of his body, and by his persuasive tongue, can enchant another person, similarly miracles can be displayed by means of "Will Power", i.e. by "Yogirajs" and such miracles are not only quite easy but are ordinary things for "Yogirajs", who have controlled their minds.

The "Yogirajs" love "Yogas" and the glory of such "Yoga" is already shown in Yog Shastras ; therefore every one should not but believe in the display of miracles of Mahatamas, and never doubt in their super-natural powers. This knowledge can only be achieved by "Sat Sang" i.e. association of such Sadhus.

Author,
SWAMI HARNAMDAS, UDASIN,
Hindu Mahant,

Sri Sadhbella Tirath,
Sukkur, Sind, Hindustan (India).

Sukkur,

21st November 1934

}

Creation of Sri Sadhbella Tirath.

Sri Sadhbella Tirath, is situated in the heart of the Holy "Sind Ganga" (River Indus) Sukkur in Sind Province (Hindustan). It is a Hindu Udasin Sadhu Ashram. The pioneer (founder) of the above Hindu Udasin Sadhu Ashram is "Puj Padya Yogiraj 108 Taponidi (practising austere devotion) Sri Swami Bankhandi Sahib, Hindu Udasin Mahatama."

Sri Swami Bankhandi Sahib was born in the family of one Brahmin named Pandit Ramchandra Sharma at Kurukheshetra on Chet Sudi Saptami (7th) in Vikram Sambat (Era) 1820.

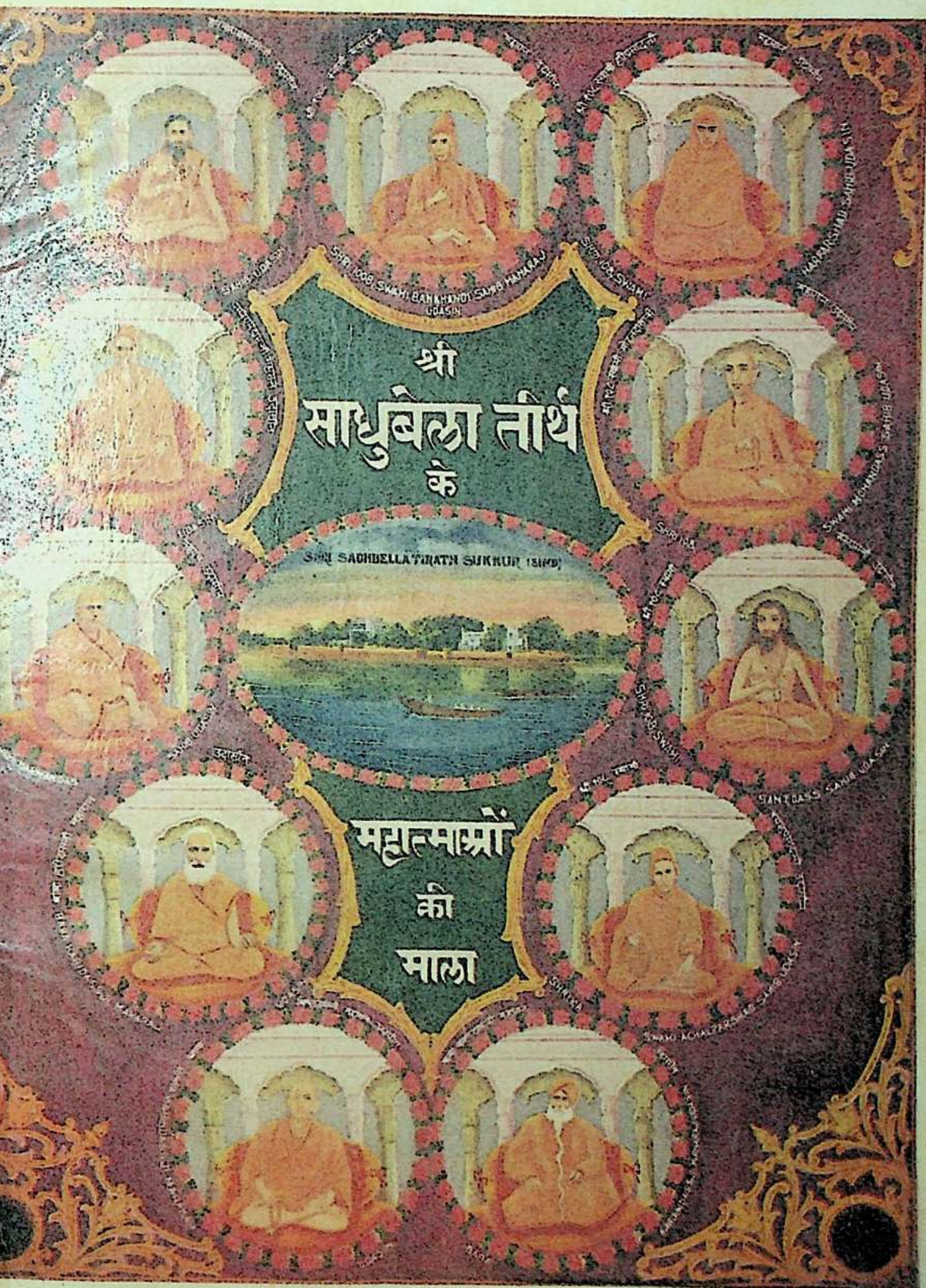
His birth name was Balchand Sharma. His memory when young was very keen and sharp and at the age of 9 years, he had acquired enough education.

Poojya Swami Bankhandi Sahib went to Shriman Swami Melaram Sahib, Hindu Udasin Mahatama; The above Hindu Udasin Mahatama initiated him in "Udasin Sampardaya" (community) on Beasakh Sudi Tithi (3rd) in Vikram Sambat (Era) 1830.

Puj Swami Bankhandi Maharaj remained in the close company of Swami Melaram Sahib, Udasin upto the age of 16 years, during which period he became well-versed in "Yoga Vidya." Thereafter this Swamiji visited several places of pilgrimage and on the way he had to face many troubles to protect Hindu Religion, and then came to Sind. He arrived at Sukkur Beasakh Wadi Beej (2nd) in Vikram Sambat (Era) 1880, and settled in the above named Ashram named Sri Sadhbella Tirath.

As Sri Sadhbella Tirath was situated in the middle of Indus River, Swamiji had to engage his own ferry boats. Before the arrival of Swamiji there were two combined hills, in the middle of Indus River, Sukkur. Swamiji used to occupy both the combined hills.

The popularity of this Tirath went on increasing day by day, and reached such a height, that Sri Sadhbella Tirath is now well-known throughout the whole of Hindustan (India).



SRI SADHBELLA TIRATH MAHATMA KAY HAR MALHA

Published by :—

vami Harinam Dasji Udashin
Sukkur, (Sind)

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Printed by Lakshminilal Press Ltd.
Calcutta.

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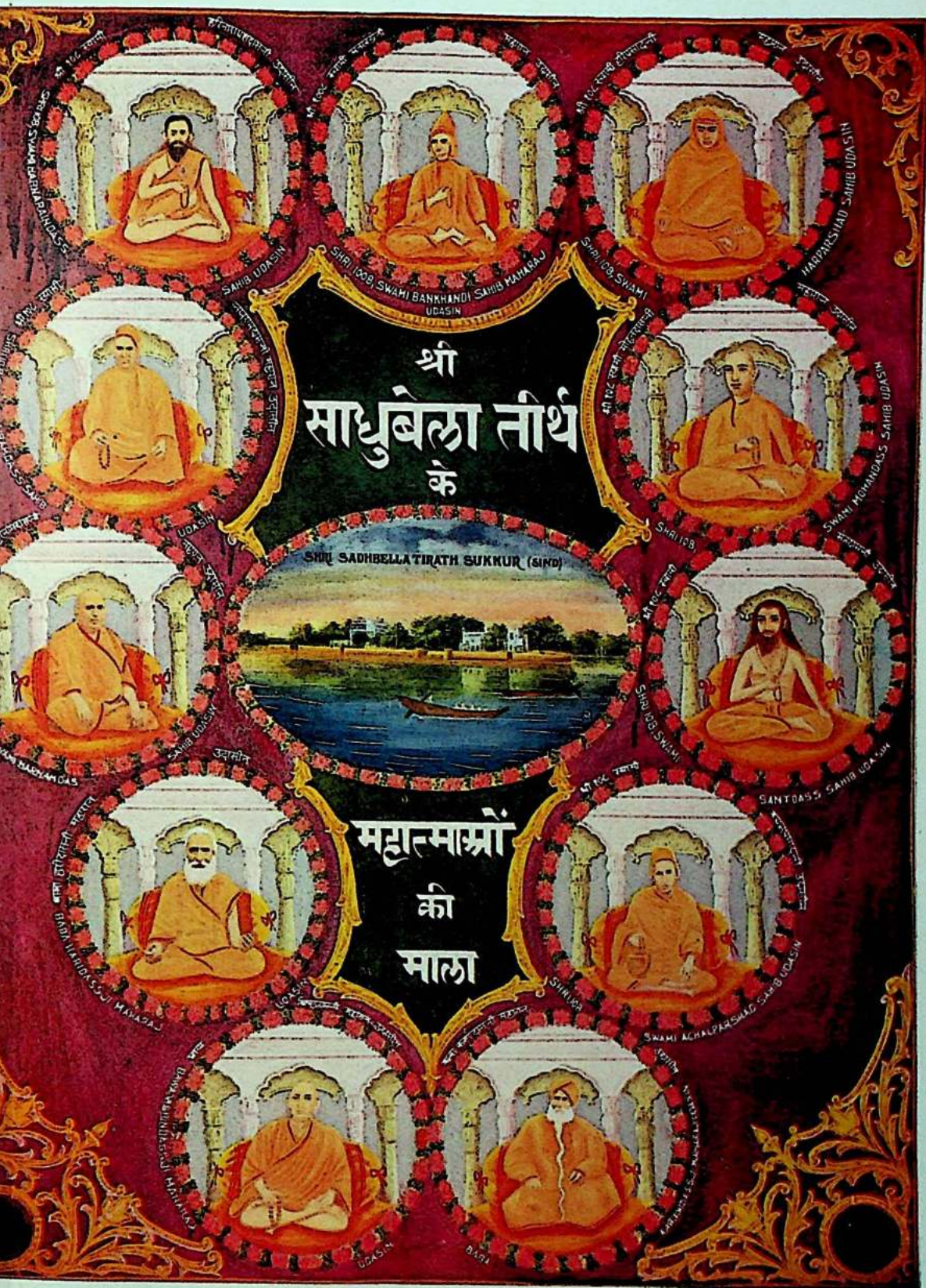
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Printed by Lakshminilbas Press Ltd.,
Calcutta.

This popularity and prosperity of the Tirath is the result of self-denial and virtue of a real "Saint" living there, and it is therefore no wonder, if the place has become so well-known to that extent.

After establishing on both the combined hills, Swamiji for the purpose of saving "Hindu Sanatan Dharan" religion constructed temples at different sites of Mahadeva, Ganeshji, Annapurnadeviji, Hanumanji, Satnarayanji, and Udasin Achariya Guru Sri Chanderji, and located their idols in each temple and thus infused new life and spirit, among the Hindus of Sind province, whose faith was in danger owing to the oppression of the then Muslim Kings in the Sind province. That was the time when the Hindus in Sind were about to disappear under the high-handedness of the Muslim Rulers.

Swamiji commenced Tapasia of Udasin Guru "Sri Chandra" and by his blessings Swamiji got revelation (Darshan) of Annapurnadevi (Goddess of provision) and She was pleased to hand over one "Karmandal" made from myrobalam (Harir).

The Goddess announced that so long as the Hindus kept firm faith in this Karmandal, there would be no shortage of grain (provision) and wealth, and that She herself would remain in Sri Sadhbella in her original Swarup (countenance) form.

This Karmandal of Harir, 'Myrobalam' is still available in Sri Sadhbella Tirath and is worshipped daily.

After every six months viz twice a year, young Hindu girls are fed with great eclat during Nauratras. By great pennance and austerities Swamiji protected the religion of Hindus of Sind, and thus re-strengthened the foundation of the Hindu Dharma of Sind province.

We now narrate here—under the natural constitution of the Swamiji.

The body of Maharaj Sri Bankhandi Sahib was very clean and the complexion of a fair-wheat colour, His face was grave. His nose was attractive, just like the bill of a parrot. There were not many hair on his head. Spending firstly the life of Nirban class, he passed his latter life as a great ascetic. In hot weather he used to put on long loose shirt of Syphron (Bhagwon) colour by his neck, and a long cotton cap on his head (a cap of Brahamchari). In winter he wore a long cotton colet (garment) hanging up from the neck to the feet. He used to work at a Hindu rosary of thick

pieces of wood, while sitting on his "Gadi." He put on wooden sandals shoe in his feet. His talk was very modest, sweet and clear like a "Kokal bird." Though his voice was low yet it was audible from a distance. His face was charming. His eyes were full of lure and impressive and indicated innocence. His hair above the eye-lids were small, and circular shaped. When sadhoo and mahatamas enquired of the Maharaj, why he looked like a child, in spite of his age of 100 years, he replied (as a lesson) that it was due to regular habits of putting antimony in eyes and brushing the teeth and therefore teeth-brushing should never be neglected, as by doing this, eye sight remains perfect, and eyes never remain spoiled.

On this he quoted a popular maxim—

**Ankhon ko Anjan, Danton ko Manjan—Nit kar, Nit kar,
Nit kar.**

**Nak men Anguli, Kan men Lakri—Mut kar, Mut kar,
Mut kar.**

Antimony for the eyes, and brush for the teeth, do it, do it, do it.

Finger in the nose, and scratching wood in the ear, do it not, do it not, do it not.

Guru Bankhandi Maharaj kept with himself a rug of coloured piece of cloth, called as "Yog Godri." In support of this statement, even now this rug and the cap are kept in "Guru Bankhandi Darbar." The face of Maharaj Sahib was reddish, smiling, bright and very impressive. He kept with himself always a "Fahori" and "Beragin" which were named by sadhoo as "Chaugan." He had one receptacle, and one "Karmandal" also. He had delicate hands long and strong arms, sweet tongue, long neck, round-broad forehead, white teeth and beautiful, little, red lips. All his teeth were strong and intact upto the last moment. He used to put on a "Tilak" or "Bhabhut" (mark upon forehead) on his forehead which was straight. He had level stomach, and had three wrinkles in the middle of it. The thighs and shins of leg were thin. He had short but middle sized feet 13 fingers long (about 8 inches). He had beautiful and red foot nails, and foot-palm. The skin of the body was softer than silk. His ears and shoulders were of equal length and height and had no hair on them. He had a round and beautiful navel. He did not possess an unweildy body, but was quite healthy and was of good height. Maharaj Sahib used to walk fast. In the

Evening time after reading his sacred books, and offering prayers to God, he sat on wooden "Champal" and walked, here and there. Though he was short statured, he looked stout and beautiful. All portions (organs) of his body were such as ought to be. He had broad and large chest and had small hair over them. The height of his body was 5 feet 6 inches; Swamiji used to exercise "Yog Sadhina". He had small knotted hair "Jataun" (Beeran) and the features of his whole body were shining like gold, and he appeared just like a child of 12 years age. Speak and follow it, was his watchword.

To procure and obtain the impossible gives peace to the mind, and not to injure any one by thought, word or deed is a token of happiness. Such instructions (upadesh), Swamiji used to impart to pilgrims and others visiting Swamiji, which were really very touching.

Sat-Guru Sri Swami Bankhandi Sahibji died on Akhar Wadi Beej (2nd) in Vikram Sambat (Era) 1920, at 3 a.m. on Wednesday, and has left behind himself a legacy of his excellent deeds for the perpetuation of Hindu Sanatan Dharma."

After their death six other mahants ascended the "Gadi Sahib" (throne) and the present "Gadidhar" (throne-owner) is Sri Swami Harnamdas, Hindu Udasin, whose short history is as under:—

Swami Harnamdas was born at Sukkur, in Vikram Sambat at 1937 Poh Wadi Dasmi (10th), Sunday. His birth name is Naraindas. In Vikram Sambat 1944 Asw Sudi Puranmasi the parents of Naraindas of their free will dedicated their son (Naraindas) to Swami Jairamdas Maharaj, Udasin who was then Gadidhar (throne-owner) of Sri Sadhbella Tirath, and on the same date Swami Jairamdasji made him as his Chella (disciple) and took him in the fold of Udasin Sampardaya (community) and named him Harnamdas."

Harnamdas immediately commenced learning Sanskrit literature under the supervision of his then Guru Swami Jairamdasji.

Harnamdas had not yet finished his full course of Sanskrit literature when his Guru departed from this world in Vikram Sambat (Era) 1950 on 1st Akhar Wadi Ashtami, Wednesday by 4 p.m. and on the same day Harnamdas was enthroned to the Gadi of Sri Sadhbella Tirath and was declared the Mahant thereof.

Note - Vikram Sambat 1950 had two months of Akhar viz first month of Akhar was "Purshotam."

Swami Harnamdas had as his associate a very good Sadhoo named Bawa Haridas and in Vikram Sambat (Era) 1950, Sawan Sudi Purnamasi, Bawa Karandas then Kothari (manager of feeding) of Sri Sadhbella Tirath, made Bawa Haridas as the disciple of Sri Swami Harnamdas.

Bawa Haridas had come in Sri Sadhbella Tirath in Vikram Sambat (Era) 1947 on Magh Sudi Panchmi (5th). Bawa Haridas was born in Delhi in Vikram Sambat (Era) 1924 on Manghir Wadi Ashtami (8th). Swami Harnamdas after succession to "Gadi" of Sri Sadhbella Tirath took further higher education in Sanskrit and other literatures. Bawa Karandas Kothari left the world in Sri Sadhbella Tirath in Vikram Sambat (Era) 1950 on Phagan Wadi Chet (4th) Saturday and Swami Harnamdas appointed the eldest Chella Bawa Haridas as Kothari of Sri Sadhbella Tirath on the same date, and he undertook the management of the affairs of Sri Sadhbella Tirath. These two Gurus (Swami Harnamdas) and Chella (Bawa Haridas) are of an affable and amiable disposition.

Both Swami Harnamdas and Bawa Haridas have rendered service to the Sri Sadhbella Tirath to the best of their ability and have increased the fame of Sadhbella. They really have made the Asthan (the premises) exactly like a Heaven.

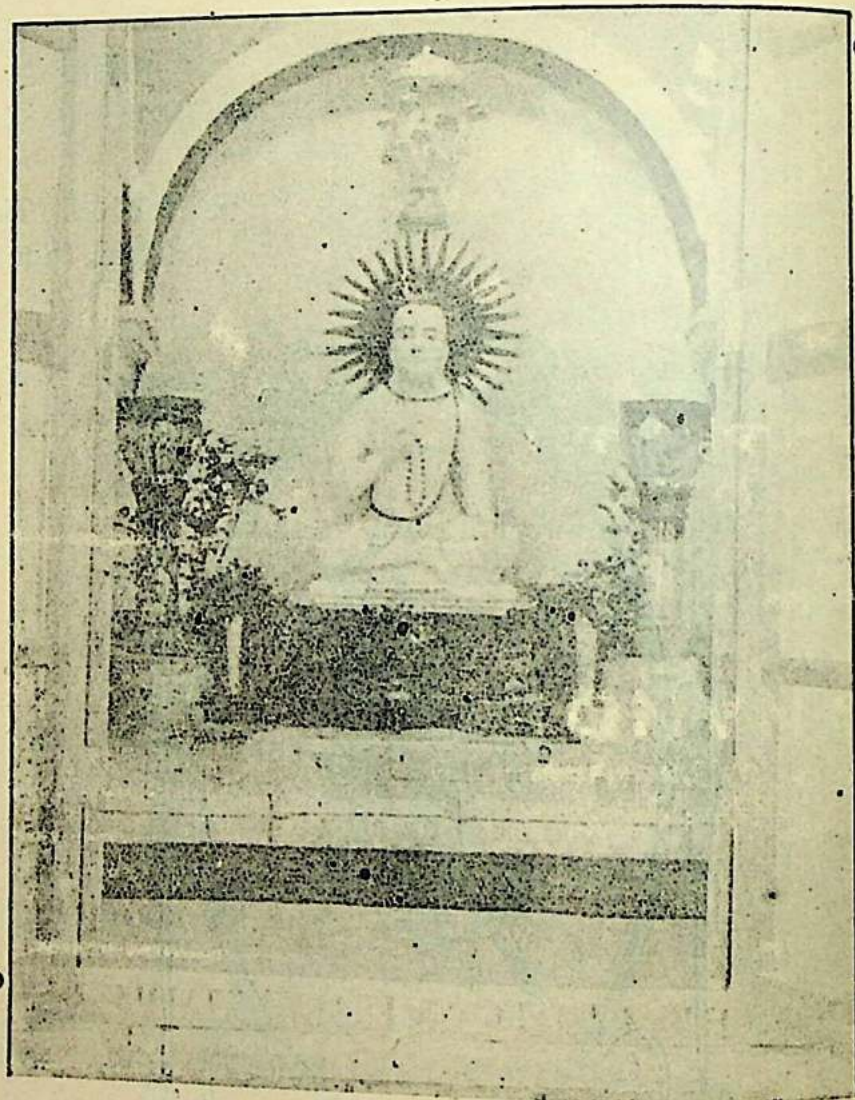
From Vikram Sambat (Era) 1948, Swami Harnamdas (before ascending Gadi) used to listen with great pleasure and keenness the miracles and other movements of Swami Bankhandi Sahib from aged Sadhoos and other Grahstis (worldly people) who personally had got the Darshan of Padya Swami Bankhandi Sahib, and who seeing the most wonderful deeds of the Swamiji had their hearts and eyes purified. At that time it occurred to Harnamdas that such miracles and movements ought to be published. With such eagerness he commenced writing and kept notes, by enquiring from aged persons and sadhoos. The old men of that time had a wonderful power of recollection for stories. Such old persons dictated to Swami Harnamdas, the miracles or other movements whatever they had seen themselves or what they had heard from their elders.

Swami Harnamdas while sitting on Gadi Sahib was hearing with affection, wrote out word by word the miracles etc, displayed by Swami Bankhandi Sahib. It was very fortunate at that time when Swami Harnamdas ascended the throne of Sri Sadhbella Gadi, that about 80 cent old folks were alive.

Swami Harnamdas did this job for full 40 continuous years and prepared these works in Hindi and brought them in the shape of a book. Later their elder disciple Bawa Haridas and other regular followers requested Puj Swamiji to publish the book in Sindhi so that the Hindus of Sind Province might read and know the deeds of Hindu Mahatamas (Yogi Rajs) and thus soothe their minds

Publisher,
HARIDASJI, UDASIN,
Kothari,
Sri Sadhbella Tirath,
Sukkur (Sind).





श्री ११०८ गुरु श्रीचन्द्रजी महाराज उदासीनाचार्य ।
 Shri 1108 Guru Shrichanderji Maharaj Udasin Acharya

Previous Incarnation of Puj-Padya Swami Bankhandi Sahib.

GURSAKHI (ANECDOTE) No. 1.

In Vikram Sambat (Era) 1759 Sidheshar Maharaj Bankhandi Sahib used to live in Neepal and after passing from Darbhanga and crossing the Kosi River had to halt for the night on the embankment of above river. There was a hut of one "Gwal" (Cattle grazer) where he (Swamiji) passed the night. On the next day the "Gwal" (Cattle grazer) asked Swamiji, as to where he would go thereafter. Swamiji replied that he would be going then to Neepal to enjoy "Shivratri" holiday there. The Gwal's (Cattle grazer's) son requested Puj-Padya Swamiji that his father was seriously ill and prayed Mahatama (Swamiji) to kindly examine his sick father and announce whether he would survive or die. Swamiji on the request of (Gwal's) cattle grazer's son accompanied him, to see the sick Gwal (Cattle grazer) who was lying in the adjacent hut. On seeing the sick Gwal (Cattle grazer) Swamiji stated that he would not live longer, but would die in few days. On hearing from Swamiji the Gwal's (Cattle grazer's) son requested Swamiji that he was Yogi Raja and foreteller of present, past and future and knew everything, hence enquired about the period for which he viz his father would live. Swamiji replied to Gwal's (Cattle grazer's) son that his father would live for 15 days more from that day and would breathe his last on Shivratri day. The Gwal's (Cattle grazer's) son again requested Swamiji that until his father breathed his last, he might kindly stay there and pass those few days with him. Swamiji at this humble request of Gwal's (Cattle grazer's) son agreed to live along with him. The sick Gwal (Cattle grazer) died exactly after 15 days on "Shivratri" day as already predicted by Sri Swamiji. On the next day Swamiji became ready to leave the Gwal's (Cattle grazer's) premises, when poor Gwal's (Cattle grazer's) son prayed to Swamiji that the fair of Shivratri was by then over and that he could pass his future time there in this jungle. Looking to the entreaties of the Gwal's son and finding the jungle to be a solitary place and fit for meditation "Tapasia" he stayed there. After 17 days from the death of old Gwal (Cattle grazer) his son made over a big plot of land, out of his father's property as Bhet (present) to Swamiji as a pious offering in the name of his father.

After this Swamiji fixed his Dhuno (fire-place) there which is famous up-to-date in Neepal State and is called by name as "Bankhandi Maharaj's Dhuni" and is situated in Moran Jhari.

Hearing the glory of Tapsia of Swamiji Bankhandi Srhib, the Maharaja (Prince) of Neepal came in person at the above locality to obtain Darshan of Swamiji, and made over possession of six villages to Swamiji as Bhet (gratis) and also made a promise that if by the blessings of Swamiji, the Maharaja of Neepal was blessed with a son, he would hand over possession of six villages to Swamiji as Bhet (gratis). After Darshan of Swamiji Maharaja of Neepal was blessed with a son in due course. After birth of his son the Maharaja of Neepal accompanied by his family came to "Moran Jhari" to obtain Darshan of Swamiji and to fulfil his promise. Maharaja of Neepal fulfilled his promise and made over possession of additional villages, to Swamiji Sahib. All the above 12 villages are "Jag" of "Bankhandi Maharaj's Dhuni" and the proprietor of the same is Mahant Udasin. While Puj Bankhandi Maharaj lived at the above place viz: Moran Jhari a lion of jungle used to sweep daily with his tail at Swamiji's Tapasia Hut, and the elephant of the jungle used to break wood from the jungle with his trunk and bring them to "Bankhandi Maharaj's Dhuni." This is a proof positive of Maharaj Bankhandi Sahib's previous incarnation in the Neepal State. In the above "Moran Jhari" Sal trees produce a fruit of mangoes upto this period, and this is due to the blessings and miracles of Maharaj Bankhandi Sahib. After the death of Bankhandi Maharaj in Neepal State, Nirban Bawa Pritamdas practised severe austerities and prayed Bankhandi Maharaj for an open revelation. In response to the penance and prayer of Nirban Bawa Pritamdas, Swamiji gave actual revelation and enjoined upon him to establish an Udasin Sal Akhara. Swamiji then handed over to him "Gola Parshadi" and directed that that should be worshipped by him and others.

Swamiji further stated that their next incarnation would be in the generation of Meehan Sahib, Udasin, and that their residence would be in the middle of Sindhu Gunga (River Indus) in Sind Province, their name would be same viz: Bankhandi. In Neepal State, it is essential and customary that the Hindu Prince who is a crown prince should send his message annually to "Dhuni Sahib" and send for Bhabhuti (sacred ashes) for worship. At the time of succession to the crown throne, the prince usually goes to the "Dhuni Sahib" for offering prayers and bows down.

This was authenticated by Bawa Chetan Perkash of Alipore Gharwalla in Vikram Sambat (Era) 1950 and also Langra Bawa Haridwar in Vikram Era 1950. Also the Mahant Sahib of "Dhuni Sahib", Neepal State communicated this fact to us personally in Vikram Sambat (Era) in 1962.

GURSAKHI (ANECDOTE) No. 2.

Now we narrate further facts and draw attention of readers of this pamphlet at the page in which we have stated that the birth name of our Swamiji Bankhandi Sahib was "Balchandra", when they used to live with their father Pandit Ramchandra Gaur, Brahman in the sacred village of Kurukheshtra (Punjab Province).

While young, Swamiji used to play daily with village children. One day while playing with them, they saw one sadhoo sitting on the branch of a tree; when the children looked upon the sadhoo they were frightened and ran away. When the sadhoo noticed this he called back all children, and said that they should not fear but the children ran away into their residences in the village excepting our Balchandra.

Balchandra went slowly towards that Mahatama who shouted 3 times that they should come at once hence our Balchandra came quickly and undoubtedly before the Mahatama Sadhoo and stood before him. The Sadhoo Mahatama told our Balchandra in that age "thou art Pooran Brahm Roop and that thou art incarnation of "Guru Srichand Sahib."

Thou hast come on this soil to redress the grievances of the Hindus and give happiness to the generation of Hindustan (India),

And that thou be blessed. You will be great "Tapsavi" (meditator). Whatever you will utter from your tongue will happen. Now please attend to what I say. Ascetism is written in your forehead, and that you will be a great world-wide figure, a great manifestor of miracles. After listening to the Sadhoo Mahatama, our Balchandra (Swamiji) came directly to his residence in the village. Next day when he was only 9 years, 4 months and 3 days old he left his residence quietly and went away on Vikram Sambat (Era) 1829, dated Sawn Sudi (10th). His parents searched for him in jungles and found him there and pressed him to go back to the village, but Balchandra did not agree to it. He went on moving till he reached "Phuleli" village at a distance of about 4 miles near Patiala State. There Balchandra was pleased to have the "Darshan" of Udasin Mahatama Melaram Sahib.

On Besakh Sudi Teej (3rd) in Vikram Sambat (Era) 1830, he became the disciple of Swami Melaram, Udasin Mahatama and got "Gurumantar"

and became Udasin Sadhoo, and was named by his Guru as "Bankhandi". The name "Bankhandi" was given to Balchandra, because he met his Guru all alone in the jungle, in his childhood, and also because he was expected to conquer the five (vices) Lust, Anger, Greed, Love and Pride.

This was authenticated personally by Pujya Swamiji Bankhandi Sahib himself, to Bawa Karandas Sahib, Kothari, Udasin, Sri Sadhvi Tirath on Asu Wadi Panchmi (5th) in Vikram Sambat (Era) 1916 at evening time of "Katha of Yog Vasasht." Bawa Haridas Langra and B. Chetan Perkash were also present at that time. The above three sages dictated the same to the author in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOTE) No. 3.

On Besakh Suli Purnamasi (full moon day) of Vikram Sambat (Era) 1831, the grand-father of Raja Karamsingh of Patiala State while out shooting (shikar) arrived in the thick forest of Phuleli village, in his state where Swami Melaram Sahib, Udasin along with Mahant Shamdas Sahib, Udasin, and several other sadhoos had encamped. He had with him Swami Bankhandi, who was yet a child. The Raja was very happy to have the "Darshan" of Swami Melaram Sahib, Udasin, and considered him very lucky. The Hindu Raja had firm faith in Mahant Swami Melaram Sahib. The Raja being enchanted with the attractive figure and brilliant appearance of Bankhandi Sahib, prayed to Swami Melaram to allow Bankhandi Sahib to go with him, to his palace to show him to his queen (the most lovely and bright face of the young Bankhandi Sahib), and promised to bring the young Bankhandi Sahib back by the evening of the same day.

Swami Bankhandi Sahib was personally unwilling to go with the Raja, but he could not disobey the orders of his Guru Swami Melaram Sahib and according to his instructions Swami Bankhandi Sahib accompanied the Hindu Raja and went to Patiala.

On entering, all the queens and other house-hold members were fascinated by the charming face of the child, that they entirely forgot to bring him back to his Guru Pujya-Swami Melaram at the appointed time.

Swami Bankhandi Sahib disappeared stealthily from the palace of the Hindu Raja, in the afternoon, and went into jungle, where he sat under a tree in meditation.

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Shri Mahant Swami Mohandasji, Udasin.
(Succeeded to the Gadi in Sambat 1921).



Shri Mahant Swami Santdasji, Udasin.
(Succeeded to the Gadi in Sambat 1925).

The Hindu Raja Kamesingh's grand-father remembered to take back Swamiji to his Sat-Guru Swami Melaram Sahib before evening. He went to his palace, but he did not find Swami Bankhandi Sahib and lost whole night in his search in the jungle. On the next day he saw Swamiji in meditation sitting under a tree. The Raja requested Swamiji to accompany him to his Sat-Guru Swami Melaram Sahib, and to him he narrated all that had happened during the preceding night and apologized for not fulfilling his promise. Swami Melaram Sahib consoled the Raja, and told him that the boy (Bankhandi) was always inclined to pass his life in jungles, and therefore he did not appear in the palace at night. His name is Bankhandi on that account. Bankhandi Sahib according to the custom, used to study the Vedas and "Yog" under his Guru. This was authenticated by Swami Melaram Sahib to his disciple Gururukhadas who narrated the same to Bawa Yashodass and Harmandas in Vikram Sambat (Era) 1902; and narrated to Swami Harprasad, Bawa Karandas, Bawa Chetan Perkash and to other sadhcos and Yogis people, in Vikram Sambat (Era) 1917. The same was dictated to me by Bawa Karandas, Kothari, Bawa Chetan Perkash, Bawa Haridas Lachari in Vikram Sambat (Era) 1950.

Note—Gururukhadas was a younger religious brother of Swami Bankhandi Sahib, and his residence at Alipore is situated at Grant Road in Bombay upto this time.

GURSAKHI (ANECDOTE) No. 4.

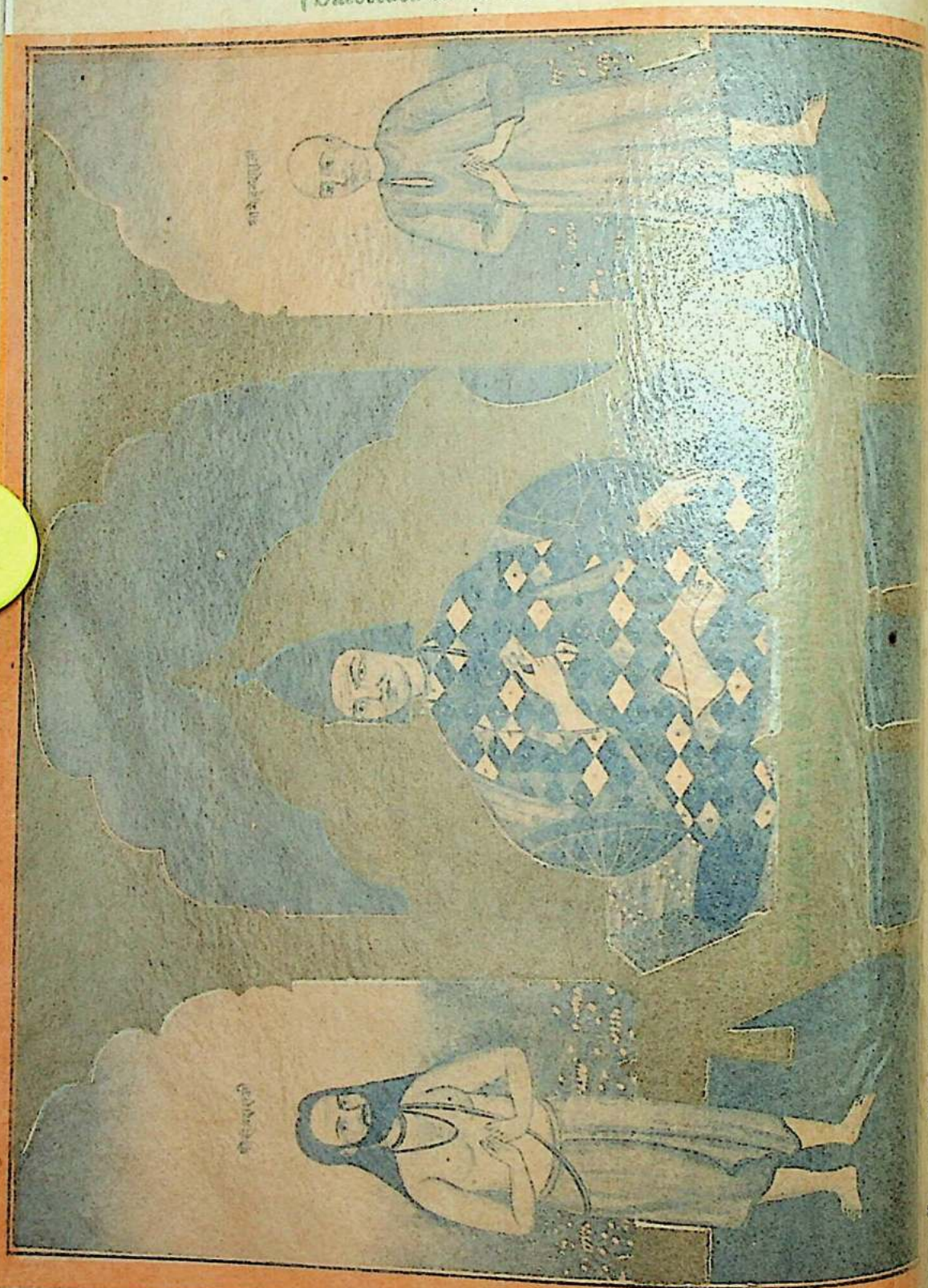
When Pujya-Swami Bankhandi Sahib had to cross a lofty mountain, or a snow hill, or to pass through any river or ocean, he used to sit on a sheet of cloth, and with will power ("Yog Siddhi") used to run through atmosphere with great ease and comfort.

On Sawan Sudi 15th of Vikram Sambat (Era) 1843, after completing the pilgrimage of Kashi, Anrenath, Swamiji took two other sadhcos pilgrims with himself, and made them sit on a sheet of cloth, and Swamiji with his will power took them directly to "Siddh Ashram." There all the sadhcos welcomed Swamiji, and received him with great honour and detained him for full 8 years there, and learnt there "Yog Vidya."

In Vikram Sambat (Era) 1852 Swami Bankhandi Sahib along with sadhcos arrived at Haridwar to enjoy Basakhi fair.

This authentication was personally heard by Bawa Chetan Perkash of Alipore, while Swamiji was giving exposition of the life of Vasasht, and on

Shri Mahant Swami Mohandasji, Udasin.
(Succeeded to the Gadi in Sambat 1921).



Shri Mahant Swami Santdasji, Udasin.
(Succeeded to the Gadi in Sambat 1825).

The Hindu Raja Karamsingh's grand-father remembered to take back Swamiji to his Sat-Guru Swami Melaram Sahib before evening. He went to his palace, but he did not find Swami Bankhandi Sahib and lost whole night in his search in the jungle. On the next day he saw Swamiji in meditation sitting under a tree. The Raja requested Swamiji to accompany him to his Sat-Guru Swami Melaram Sahib, and to him he narrated all that had happened during the preceding night, and apologized for not fulfilling his promise. Swami Melaram Sahib consoled the Raja, and told him that the boy (Bankhandiji) was always inclined to pass his life in jungles, and therefore he did not stay in the palace at night. His name is Bankhandi on that account. Swami Bankhandi Sahib according to the custom, used to study the literature of "Yog" under his Guru. This was authenticated by Swami Melaram Sahib to his disciple Gurmukhdas who narrated the same to Bawa Vishindas and Harnaraindas in Vikram Sambat (Era) 1902; and narrated to Swami Harpershad, Bawa Karandas, Bawa Chetan Perkash and to other sadhoos and wordly people, in Vikram Sambat (Era) 1917. The same was dictated to us by Bawa Karandas, Kothari, Bawa Chetan Perkash, Bawa Haridas Langra in Vikram Sambat (Era) 1950.

Note — Bawa Gurmukhdas was a younger religious brother of Swami Bankhandi Sahib, and his residence *Udasin Ashram* is situated at Grant Road in Bombay upto this time.

GURSAKHI (ANECDOTE) No. 4.

When Pujya-Swami Bankhandi Sahib had to cross a lofty mountain, or a snow hill, or to pass through any river, or ocean, he used to sit on a sheet of cloth, and with will power ("Yog Sidhi") used to run through atmosphere with great ease and comfort.

On Sawan Sudi 15th of Vikram Sambat (Era) 1843, after completing the pilgrimage of Kashmir, Amarnath, Swamiji took two other sadhcos pilgrims with himself, and made them sit on a sheet of cloth, and Swamiji with his will power took them directly to "Sidh Ashram." There all the sadhoos welcomed Swamiji, and received him with great honour and detained him for full 8 years there, and learnt there "Yog Vidya."

In Vikram Sambat (Era) 1852 Swami Bankhandi Sahib along with sadhoos arrived at Hardwar to enjoy Besakhi fair.

This authentication was personally heard by Bawa Chetan Perkash of Alipore, while Swamiji was giving exposition of the life of Vasashit, and by

Bhai Bhawandas Chabria the food supplier in Vikram Sambat (Era) 1857 and the same was narrated to the author in Vikram Sambat (Era) 1950 and 1954

GURSAKHI (ANECDOTE) No. 5

Pujya-Swami Bankhandi Sahib went to Retha Asthan (Residence Sri Guru Nanik Dev, Bekh Udasin) on Chet Wadi Satmi (7th) of Vikram Sambat (Era) 1857. On the way when he arrived at a tank in the mountains, he saw four lions who were drinking water from the tank. Swami kindled fire, took bath and commenced reciting the word "Om." All four lions, sat on four sides of Swamiji, and listened to him. When lions saw that Swamiji was busy in his prayers, they quietly bowed down and went away and left that jungle, as if they had come to pay their humble homage to Swamiji. After this Swamiji performed the pilgrimage of the mountains and went to Hardwar in Vikram Sambat (Era) 1860. This was narrated by Bawa Vishindas disciple of Swami Bankhandi Maharaj in Vikram Sambat (Era) 1882 on the occasion of Godawari Kumbh fair and in the presence of Swami Bankhandi Sahib. He further stated that he himself personally was with Swami Bankhandi Sahib in the above pilgrimage where four lions had come to the tank to drink water. Bawa Gurmukhdas, the younger "Gurbhai" (religious brother of Swami Bankhandi Sahib who was also with Swamiji and who personally saw this miracle, dictated the same to Bawa Harnaraindas and Bawa Vishindas in Vikram Sambat (Era) 1915. Bawa Vishindas dictated the same to Bawa Karandas, Kothari, and Bawa Chetan Perkash in Vikram Sambat (Era) 1915. Bawa Karandas, Kothari related the same to us in Vikram Sambat (Era) 1950, and Bawa Chetan Perkash narrated the same to us in Vikram Sambat (Era) 1960.

GURSAKHI (ANECDOTE) No. 6

On Akhar Sudi Chodis (14th) in Vikram Sambat (Era) 1865, Swami Bankhandi Sahib along with his followers arrived in Assam. The full moon day of the month of Akhar fell on the next day, when all people worshipped their Gurus (religious masters).

On this day the juice of mangoes is very essential, and is considered of greatest importance for worshipping the Religious Masters, but owing to storms there was no harvest of mangoes in Assam Province, and therefore mangoes could not be procured there. The disciples of Swami Bankhandi

Sahib were greatly disappointed and especially on this annual worship day, when they found that there was hinderance in their worship, owing to scarcity of mangoes. They resolved to express their wish to Swamiji Bankhandi Sahib.

They assembled and prayed to him, that as he was the master of will power (Yog Shakties) it was not difficult for him to produce mangoes. They said "Thou art omnipotent and God of Mercy." Do please favour us and arrange to produce mangoes for the worship of Guru.

On this Pujya-Swamiji gave a ("Gutka") a pill prepared by ("Mantras") charms, to one of the sadhoos, and asked him to put it in the mouth, when he would reach Delhi in no time. Swamiji stated further, that there were several good gardens in Delhi, and that there was one big garden, belonging to the King of Delhi, from there he should bring mangoes according to his choice. He should return soon. He should see that he was not tempted to stay there long. By the holding of this Pill everything would be visible to him but no body could see him, so said Swamiji to his Sadhoo.

The Sadhoo by the aid of the Pill disappeared immediately and reached Delhi in no time. When he completed seeing other gardens he went to the King's garden, where there were several beautiful trees. In the middle of the garden, there was a cot, covered with a richly embroidered bedding decorated with flowers and surrounded by the fountains of the rose-water. The Sadhoo thought that perhaps it was the King's cot and by sleeping on it one might feel greatly pleased and comforted. Thinking so in mind and seeing no one around, he lay down on the decorated cot. The Sadhoo took out the Pill from his mouth, and held it in his hand, and fell fast asleep. All of a sudden the King and the Queen came there and found one Hindu Sadhoo sleeping on their cot. The King was greatly enraged and enquired why this Sadhoo was sleeping there on the cot. At this the Queen replied that perhaps this Sadhoo knew miracles; for this garden was strongly fortified and well guarded. It was therefore not possible for any human being to enter into the garden. Thinking it to be true, the King noticed the "Gutka" which had already fallen on the ground and picked it up and held it in his hands. The King enquired from his watchmen how he (sadhoo) had entered the garden. The watchmen pleaded their ignorance. At this stage the Sadhoo awoke, and found the Pill missing. He was much afraid at the sight of the King and Queen. The Queen consoled the Sadhoo, and asked him,

how he managed to come in such a strongly fortified garden. In reply to the Queen's query the Sadhoo related the whole incident of mangoes. He requested them to give him back his Pill (Gutka). The Begum informed him, how the King was angry at his action. Sadhoo regretted much and said that he only wanted to sit on the cushion, but suddenly fell down. The King declined to return the Pill (Gutka); stating that, that "Pill" was of no use to him. But the Sadhoo said that the "Pill" was of no use to the King, as he had got innumerable elephants, horses and treasures, and such things were of use to sadhoos only. The Queen who was standing, heard this conversation and requested her husband (The King) to return the thing (Pill) to Sadhoo as it belonged to him. The King complied with the request. The Queen ordered for baskets of best mangoes available in the garden, and offered them to the Sadhoo, who disappeared with the baskets of mangoes, and in no time reached "Assam" and placed the baskets before Swami Sahib, Sri Bankhandi Maharaj. Swamiji asked him where he had been for a such long time, and what the King and Queen told him?

Sadhoo fell down on the feet of Swamiji saying that he knew nothing. He then narrated whatever had happened at Delhi to all the present; Swamiji reminded him of the warnings given to him before he was despatched, to the effect that he should not be tempted by what he saw. The Sadhoo apologized for his mistake.

On the next day all the sadhoos performed the "Puja" ceremony and distributed mangoes' juice among all present. All the sadhoos witnessed the "Yog Shakti" of Swamiji admired him and thanked the "Lord."

Swamiji remained in Assam for about one year i.e. whole of Vikram Sambat (Era) 1865.

This miracle surprised many and it was described by Bawa Gurmukh, a religious brother of Swamiji, who had accompanied Swamiji on that pilgrimage in Assam to Bawa Karandasji, Bawa Chetan Perakash and Bawa Haridas in Vikram Sambat (Era) 1917. All the above three narrated the same to us in Vikram Sambat (Era) 1951. Bawa Kishindas of Bankhandi Temple, Grant Road, also described the same to us in Vikram Sambat (Era) 1957.

GURSAKHI (ANECDOTE). No 7.

Pujya-Swami Bankhandi Maharaj after leaving Assam Province and after visiting Jagannath (Puri) and passing through

thickest forests arrived in a city named "Brahampura" in Vikram Sambat (Era) 1868.

On that day the adopted son of Raja of Brahampura had died. The Raja of Brahampura had proclaimed that any sadhoo who entered his city should be told to revive his dead child, by his miracle, otherwise he would be imprisoned. On that date eight other sadhoos who had entered Brahampura, were put in the lock-up for not complying with the wishes of Raja. The two sadhoos of Swamiji's party who were unaware of this proclamation and had gone into the city suffered the same fate. They told the Raja that this miracle was only possible in the case of Swami-Bawa Bankhandi Sahib, Udasin, who was all powerful to perform such a miracle. He was just to enter the city. The Raja kept both the sadhoos in custody along with other 8 sadhoos, who were already behind the prison bars.

As the sadhoos of Swamiji's party did not return, and as he came to know of the imprisonment of so many sadhoos, he felt pity on them and decided to show some power and release them. With that determination Pujya-Swami advanced and entered the city. The Raja also came to know, that a party of sadhoos was advancing towards the city. The Raja started bare-footed along with his ministers, went forward to receive Swamiji with all pomp and dignity. After respectfully greeting Swamiji, the Raja wept bitterly and prayed to Swamiji for mercy and entreated him, to put new life in his dead child. Swamiji made the Raja understand that displaying a miracle was terrible, and that there was no miracle higher than the name of God. Swamiji's remonstrance produced no effect on Raja's mind. He stood firm. Seeing Raja's firm faith, Swamiji thought of making a display of his power, and therefore asked the Raja to show him the dead child. Raja's minister brought the dead child, and put him before Swamiji. After looking at the corpse Swamiji stated "Oh You, Handsome Child, Get Up and make the Raja Happy."

As soon as Swamiji uttered these words, the dead child who was only 8 years old got up, repeating "Ram Ram." The Raja was highly pleased, and immediately embraced his child and kept him in his lap. The Raja kept Swamiji as his guest in his garden, where Swamiji delivered lectures and gave religious expostulations to the Raja and others, and made the Raja happy and made him set free, all the 10 sadhoos. The sadhoos expressed their gratitude, towards Swamiji on their release, and falling on his feet said,

that Swamiji had satisfied the Raja, by his miracles, and prayed that Swamiji might be glorified. They further expressed that had Swamiji not come, they would have been in custody for the whole of their life.

Swamiji again advised the Raja not to penalize any sadhoo and not to press any mahatama for displaying a miracle. The Raja submitted to Swamiji's instructions, and became his follower. After receiving religious instructions from Swamiji, he began to worship and serve him.

Pujya-Swamiji along with sixty (60) other sadhoos of his party remained in Raja's garden for full six months, where Swamiji gave religious talks to the Raja and his citizens to follow the path of religion and to serve the sadhoos and mahatamas with full hearts. Thus Pujya Swamiji remained in Brahampura for full six months and then marched further.

GURSAKHI (ANECDOTE) No. 8.

Pujya-Swamiji after passing six months in Brahampura city, V kram Sambat (Era) 1868 marched further and at a distance of a few miles from Brahampura, entered the state of an other Raja. At the boundary Swamiji gave orders to all the sadhoos of his mandli (party) to advance further, and he would meet them after some time. He transformed himself into two similar figures, with the sadhoos of his party on the way. In one manifestation, but in the other, Swamiji reached Raja's garden all before his mandli's (party's) arrival. The Raja and his wife were walking in the garden, when suddenly they saw Pujya-Swamiji, and noticing his enchanting appearance fell at his feet enquiring whether His Holiness was alone or was being followed by other sadhoos.

Swamiji answered that his mandli (party) was coming behind but it was farther away. The Raja who was in the habit of serving sadhoos and mahatamas, left Swamiji in the garden and in company of his wife (queen) went in a carriage to receive the mandli (party) of Swamiji with due regard.

The Raja and Rani (queen) were struck with wonder to see Swamiji once again sitting in meditation in the midst of the mandli of sadhoos who met them on the way. They began to think, how it was possible for a sadhoo whom they left behind (while they took their seat in the carriage) to reach there without any conveyance before their arrival. It convinced them that the Sadhoo was a perfect saint.

Seeing this miracle, the Raja brought the whole of the mandli along with Swamiji with due reverence. On their arrival in the garden the mahatama (whom they had left in the garden) was found missing. The Raja began to search for him, but could not find him any where. This wonderful news narrated by the Raja and his wife, spread quickly throughout the whole of the city, which brought the congregation of sadhoos, rich people, *Sathias, Dewans and Sardars* to Swamiji every day, when Swamiji kept them engaged in the religious discourse and free distribution of food (Bhandara).

The Raja served Swamiji and his whole mandli to the best of his ability. Swamiji passed some time there and delivered several lectures for the uplift of Hindoo Religion and blessed both Raja and the subject. Swamiji gave Gurumantra (religious instruction) to the Raja, and made him his Shewak (follower).

After this Swami Bankhandi Sahib Maharaj left with his whole mandli and went to Godawari to attend Kumbh (12 year festival) in Vikram Sambat (Era) 1869, along with his followers.

This was related by Bawa Gurmukhdas Bombay Walla (young religious brother of Swami Bankhandi Sahib) who was with him during this journey, to Bawa Harnaraindas and Bawa Vishindas disciples of Swami Bankhandi Sahib, in Vikram Sambat (Era) 1902 and was narrated to all sadhoos who were present at Pryag Raj Kumbh in Vikram Sambat (Era) 1914.

Out of these Sadhoos Pandit Tirathdas related to me in Vikram Sambat (Era) 1948, and Pandit Chetan Perkash in Vikram Sambat (Era) 1960, and Bawa Karandas, Kothari and Langra Bawa Haridas in Vikram Sambat (Era) 1952, similarly old sadhoos of that time also spoke of the same.

*Note:—*When above Bawa Gurmukhdas accompanied Swami Herpershadji to Kashmir, Amarnath pilgrimage, in Vikram Sambat (Era) 1917, he narrated the same story to the several sadhoos in Sri Sadhbella Tirath at that time and many old sadhoos of those days used to relate the same thing in Sri Sadhbella Tirath.

GURSAKHI (ANECDOTE) No. 9.

After Godawari Kumbh Fair Swami Bankhandi Sahib along with his mandli (party) travelling through Deccan went to the north of Madras and

reached a village at a distance of 32 miles where there was a temple of *Ma Devi* in *Asu Sudi Ashtami* (8th) of *Vikram Sambat* (Era) 1871.

The Raja of that city worshipped *Godless Devi* and used to offer male person as sacrifice to the *Goldess*. In order to catch innocent persons he used to entice them by feeding the travellers and sadhoos and offering them luxuriant food like sweets, milk and other confectioneries freely. Travellers were greeted, and welcomed by the servants of Raja employed for the purpose, and after they were entertained with rich and delicious dinner they were locked up in a room, and were sacrificed, one by one when the occasion demanded. Thus all the persons caught were slaughtered.

Seeing this tragic state of affairs an old lady was greatly moved. She started free distribution of food provision "Flour and Dal" (pulse) to those persons who came to receive the food stuff were warned of the danger of falling into the snare of Raja's men and succumbing to the inducement of getting sweets and other nice things from them and falling into the clutches of death. She thus saved the precious life of number of people.

Puj-Padya Swami Bankhandi Sahib Maharaj along with his men (party) entered the city. When the news of their arrival reached the kind-hearted lady, she immediately went to Swami Bankhandi Sahib's camp and prayed Swamiji to accept her invitation to go to her residence.

Seeing the earnestness and sincerity of the lady, Swamiji accepted her offer and agreed to go to her residence, along with all his associates. The lady after serving Swamiji and his whole party with due reverence and kindness and after feeding all the sadhoos, whispered to them the whole secret of the free distribution of sweets, and prayed to Swamiji not to accept the invitation of the Raja and entreated Swamiji to stay with her, for a short period, he choose to stay, in the village.

As soon as Swamiji heard about this wicked practice, he could not tolerate, but resolved to put a stop to such an atrocious crime and relieve the poor and unwary innocent travellers who were already kept in the lock-up.

Next day Swami Bankhandi Sahib took only one sadhoo from his party (leaving others) and went to the place where sweets were being distributed. The managers of the wicked affair treated Swamiji courteously and entertained them to their satisfaction and conversed with them in a mild and sweet language, as if they were kind-hearted and sympathetic and sincere attendants of sadhoos.

After feeding Swamiji with sweets and other provisions they took Swamiji and his disciple into one house where they made Swamiji to sit on one cot and then quietly went away. It was noticed later on, that the door of the house was closed and locked from outside.

Swamiji found several other sadhoos were similarly imprisoned and were inside the other rooms of the same house.

In order to release all sadhoos who were thus entrapped Swamiji by his miracle opened all the locks of the doors of the rooms.

All the prisoners came out from the rooms and fell at the feet of Swami Bankhandi Sahib and expressed their gratitude.

All the sadhoos accompanied Swamiji and went to his camp. When Swamiji came out from the house, and when the news reached the goal-keepers, they were astonished to see the sadhoos out, since they held the keys of the locks. They enquired from Pujya-Swamiji Bankhandi Sahib, as to who opened the locks, and how they came out.

Swamiji answered that the locks opened themselves and thus they came out.

“JIS RAKHEY, TIS KOI NA MAREY.”

“He, who is looked after by the Lord, cannot be destroyed.”

The King's men put the same question to other sadhoos who were confined and came out with Swamiji and they gave the same answer. The matter was reported to the King who was informed that “Swamiji had broken the locks of the cells. The Raja made enquiries and was much amazed to learn that all the locks opened of their own accord. He along with his minister and other staff went to Swamiji's camp and questioned Swamiji, if it was a fact that the locks opened voluntarily.

Swamiji chastised the Raja and informed him that hitherto he had taken life of several innocent sadhoos and that *his* reign was swayed by the dark clouds of tyranny and if he continued such a practice in his kingdom, he would be burnt alive by his curse. The Raja was very much terrified and declared on solemn oath that such a practice of human sacrifice would be discontinued in future.

Raja fell at the feet of Swami Bankhandi Sahib, took "Gurumantra" and became a disciple of Swamiji, and promised to serve the sadhoos and others in future.

Thus with the blessings of Pujya-Swami Bankhandi Sahib the whole city improved considerably and the Raja became the sincere servant of the subject.

Note:—Association with sadhoos is always fruit-ful and is never without a good result.

This was personally communicated by Swami Bankhandi Sahib, Bawa Karandas and Bawa Chetan Perakash in Vikram Sambat (Era) 1917. It was also related by Bawa Gurmukhdas younger religious brother Swamiji to both the sadhoos in Vikram Sambat (Era) 1917.

The same was narrated to us by Bawa Karandas in Vikram Sambat (Era) 1952 and by Bawa Chetan Perakash in Vikram Sambat (Era) 1953.

GURSAKHI (ANECDOTE) No. 10.

In Vikram Sambat (Era) 1872 Pujya-Swami Bankhandi Sahib went to Rameshwaram with his followers and from there he went to Sangla D (Ceylon). On return from Sangla Deep Swamiji went on a mountain, where he used to study Yog. There was an ocean all round the mountain, Swamiji desired to go to Malabar, after crossing the straight of Rameshwaram.

Shortly a steamer of a merchant passed there by. She had run short of the provisions, and owing to the roughness of the sea, she anchored near the mountain, where Swamiji was living.

Some brave sailors of the steamer got down and ascended the mountain top, where they found Swami Bankhandi Sahib in "Meditation." They waited there for a short while, till Swamiji opened his eyes and welcomed them and enquired about the purpose of their journey to that place. The sailors related the story of their difficulties.

Swami Bankhandi Sahib made them sit in a line and from an earthen pot which was covered with white sheet, gave them ready-made food and to take for others who were on board the steamer and who all were satisfied. After taking the food, the captain and other sailors put forth efforts to start the steamer, but it did not move. They were utterly disappointed and went again to Swami Bankhandi Sahib on the mountain.

stating their inability to launch the steamer. Swamiji asked them to go back and embark once again, when the steamer would move. They put the embargo on board the ship, but it did not move. The sailors once again went to the mountain top and prayed to Swamiji for mercy and blessings, when Swamiji said that the steamer would move only when he (*i.e.*—Swami Bankhandi Sahib) would board the ship.

Swamiji along with his party came down to the ocean where the steamer had anchored, and got into the steamer. As soon as he took his seat on board the ship, the steamer moved at once and in no time reached the embankment of Rameshwaram.

Pujya-Swami Bankhandi Sahib on arrival at Rameshwaram came down with his whole party, when all the passengers and the steamer staff, fell at his feet and got his blessings. They then left for Malabar.

This was dictated by Mahant Gurmukhdas of Bombay who was in the company of Swami Bankhandi Sahib in the above mentioned journey, to Bawa Vishindas and Bawa Harnaraindas in Vikram Sambat (Era) 1902 and again to Pandit Jagatram, Bawa Karandas and Bawa Chetan Perkash and other followers in Sri Sadhbella Tirath in Vikram Sambat (Era) 1917, when Swami Herpershad Sahib was leaving for his pilgrimage to Sri Amarnath. The same was dictated to us by Pandit Sachanand of Kashi, Asi Ghat disciple of Pandit Jagatram in Vikram Sambat (Era) 1959 and again by Bawa Karandas and Bawa Chetan Perkash in Vikram Sambat (Era) 1950.

GURSAKHI (ANECDOTE) No. 11.

On Mangh Sudi Panchmi (5th) Vikram Sambat (Era) 1872, Swami Bankhandi Sahib went on pilgrimage to Deccan, where Raja of Malabar received him with regard and reverence. One day the Raja prayed to Swami Bankhandi Maharaj to kindly visit his palace and grace it with his holy presence.

Swamiji replied in the following couplet.

BANKHANDI BAN MAEN RAHAY
KANDMUL CHUN KHAI
SARTA KA PANI ACHAY
GIRAH DUWAR NA JAI.

Bankhandi lives in jungles, and eats the fruits of trees.

He drinks river water, does not enter in any family house.

The Raja then arranged for his lodging and boarding in a jungle where there was a beautiful tank of a water.

In the last part of the night, Swamiji used to go in a jungle with a jug of water to ease himself. One early morning according to his daily practice while Swamiji was returning from the jungle, a lion and lioness were found sitting on the road and obstructing his way.

Swamiji said, "Oh, You King of the beasts, clear the road for me to pass, as it is getting late for my daily prayers." On hearing this, the lion and lioness left the path, and bowing to Swamiji went away into the jungle, when Swamiji arrived in his hut and offered his prayers.

This was dictated by Sidheshwar Maharaj Swami Bankhandi Sahib personally to Bawa Chetan Perkash of Alipur and other associates in Vikram Sambat (Era) 1917 in the month of Sanwan in the evening at the time of reciting scripture of Vashashit. The above Bawa Chetan Perkash narrated to us the same in Vikram Sambat (Era) 1968; again Bawa Tejumal, Vegetable Seller narrated to us the same story in Vikram Sambat (Era) 1960. Again Bawa Gurmukhdas younger religious brother of Swami Bankhandi Sahib narrated the same to Bawa Karandas, Bawa Chetan Perkash and Bawa Haridas Langra in Vikram Sambat (Era) 1951 and all the three named above related the same to me in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOTE) No 12

In Vikram Sambat (Era) 1872 Swami Bankhandi Sahib along with his followers, while touring in Deccan, met a small party of Gosain Sahib on 5th of Akhar Wadi Panchmi. These Sadhoos used to trade in pearls. They purchased some pearls from a city, when they were noticed by robbers, who met the sadhoos after some time, and pretending that they wanted to go to Kashi, joined the Sadhoos and served them well during their journey. These robbers practised magic. They purchased one day brinjals and after mesmerizing them cooked them as vegetable. All the sadhoos who ate that vegetable were so influenced that those robbers made them perform any action they wished. They at last made the Gosain Sahib

unconscious, and tried to part them, from the party of Swami Bankhandi Sahib, in order to rob them of their pearls.

Swamiji by "Yog-Shakti" immediately detected their mischief, and resolved to save the sadhoos from the clutches of the robbers. Swamiji with his will power brought all Gosain Sadhoos to senses, and overpowered the robbers with the same magic, which they practised on the sadhoos. He then asked the robbers to state what their object was to exercise magic over Gosain Sadhoos. The robbers confessed their guilt and regretted much and prayed for their release.

Swami Bankhandi Sahib with "Yog-Shakti" destroyed the effects of the mesmerism and asked the culprits to take an oath not to practice mesmerism on any one in future. He admonished them never to commit such tricks thereafter. The robbers willingly submitted and agreed to follow the advice. After this Swami Bankhandi Sahib separated from Gosain Sadhoos and left towards the direction of Rameshwaram and the robbers went to their villages.

This was dictated by Swami Bankhandi Sahib personally at the time of reciting Katha to Bawa Chetan Perkash and Bawa Karandas in the month of Baisakh in Vikram Sambat (Era) 1920, both the above mentioned sadhoos related the same to us in Vikram Sambat (Era) 1950.

Again Bawa Gurmukhdas younger religious brother of Swami Bankhandi Sahib and owner of Bombay Grant Road Temple, narrated the same to Bawa Karandas, Bawa Chetan Perkash and Bawa Haridas Langra in Vikram Sambat (Era) 1917 and again the same was related to us by the above three mahatamas in Vikram Sambat (Era) 1951.

GURSHAKHI (ANECDOTE) No. 13.

On Jeth Sudi 15th in Vikram Sambat (Era) 1872, Swami Bankhandi Sahib while on his pilgrimage to Rameshwaram met two Sanyasi Mahatamas (Guru and Chella). There were two routes to go to Rameshwaram, one was short and the other was long. The two sadhoos desired to reach Rameshwaram by the shortest route. Pujya-Swami Bankhandi Sahib by "Yog-Shakti" knew the difficulties of the shortest route and advised the Sanyasi Sadhoos not to travel by the shortest route as some "Giants" who lived on that way, would kill them. He desired both of them to accompany

him by the other tedious route which would take them to the place a little late but it did not matter.

Being obstinate the Sanyasi Sadhoos did not listen to Swami's advice.

Both of them left Pujya-Swamiji and their mandli (party) and went away by the shortest route.

One Gujrati Sethia who was also bound for Rameshwaram met Swamiji on the way, and accompanied him. On the way Swami Bankhandi Sahib by "Yog-Shakti" got the conception of the condition of the Sanyasi Sadhoos, and told the Gujrati Sethia that the two Sanyasi Sadhoos did not listen to his warnings and travelled by the shortest route were in trouble. He said, "May God protect them." The poor creatures, are in the clutches of one Giant.

On hearing, the Gujrati Sethia requested Swami Sahib that as he was a saint of mercy, he should be merciful to them, and adopt some means to save the lives of the poor creatures. Swami and Gujrati Sethia were talking and at the request of Sethia, Pujya-Swami Bankhandi Sahib blessed them and said, "No harm would be done to the sadhoos." The Sethia requested Swami Bankhandi Sahib to tell him what happened to the sadhoos and Swamiji stated as under :—

Both Sanyasi Sadhoos after leaving us, travelled some distance when they saw one "Brahamchari" sitting under one "Pipul tree, near Rudhrakhiya Mala" a (wreath) in his neck and having a Tilak (a mark) on his forehead.

Finding his prey the Brahamchari was very glad, when he saw the sadhoos. He met the sadhoos very cordially and after greeting them asked them to take rest and took them away into his cave on the pretence of resting there.

When they entered the cave, the entrance of the cave was closed by a heavy stone. Immediately he transformed himself into his original form, a giant (Brahama Rakus).

In the cave inside the sadhoos found a pond of water and a fire was burning. They saw many goats, birds and lions waiting

The giant immediately twisted the head of two goats, roasted them on the fire, and ate them, and after drinking the water from the pool, slept at the entrance of the cave, pressing the stone lid with his feet, so that the sadhoos might not abscond. The giant thought of destroying both the sadhoos after his sleep and eating them.

Both the sadhoos noticed this and were convinced, that, as soon as he awoke, he would twist their necks like those of the goats, and kill them. They began to tremble and repented very much, saying that they did not follow the advice of Swami Bankhandi Sahib. They realised that Swamiji was a real saint, and felt that their death was imminent, as there was no way to get out of it. The sadhoos then began to remember Swami Bankhandi Sahib, and prayed to him, saying that as he was omnipotent, he should come to their help and save their lives even at that most difficult stage. All of a sudden with the blessings of Swamiji, they hit upon a plan by which they could get them selves free.

They took two pairs of iron tongs, and heated them red-hot and as the giant was in fast sleep, they pierced them into the giant's eyes. The giant began to struggle and as he removed his feet, the stone lid which had blocked the entrance fell to the ground, and both the sadhoos went out. The giant searched for them, but they made no delay and escaped quickly, and went towards Rameshwaram, where they met Swami Bankhandi Sahib and fell down at his feet. Both Sanyasi Sadhoos narrated the whole story of giant in the presence of Sethia, and explained, "Oh, Sat-Guru by uttering your holy name and with your blessings we have been saved from death." Swami Bankhandi Sahib pointed them out to the Gujrati Sethia, and told him that these two sadhoos were the same about whom he had already spoken to him, on their way to Rameshwaram. Hearing the troubles, their miraculous escape and the countless blessings of Swamiji, the Gujrati Sethia fell down at the Holy Feet of Swamiji Bankhandi Sahib.

This was narrated personally by Swami Bankhandi Sahib to Bawa Chetan Perkash, Katha Wachak and several others in Vikram Sambat (Era) 1916 at the time of reciting "Vasashit" Katha; again it was narrated by Pandit Swam Perkash, Guru of Bawa Chetan Perkash in Vikram Sambat (Era) 1960. Again Bawa Gurmukhdas the younger religious brother of Swami Bankhandi Sahib who resided at Bombay Grant Road Temple, and who was with Swamiji during this journey, dictated to Bawa Karandas,

Bawa Chetan Perkash and Langra Bawa Haridas in Vikram Sambat (Era) 1917 and all the three latter related the same to me in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOTE) No 14.

In Vikram Sambat (Era) 1876 Swami Bankhandi Sahib while travelling through jungles and forests came in the forest of "Daood Godri" where "Bheels" lived.

The Bheel Raja of that village was a great tyrant. When any sadhu went to his village, he asked him to show him some miracle. If the sadhu refused to do it, or if he was not capable to do so, he was imprisoned and made to grind wheat in a hand mill.

Swami Bankhandi Sahib entered the village and found that the sadhoos were grinding corn. The sentinels of the "Bheel Raja" asked Swami Bankhandi Sahib to display some miracle. Swamiji put a handful of grain in one of the hand mill, which began to grind it without any mechanical force and so did others.

The sentinels on duty immediately ran to the "Bheel Raja" and informed him of what had happened. On hearing this the "Bheel Raja" along with his ministers and other councillors, came to jail, and noticed that all the hand mills were working automatically and flour was coming out without any manual labour. Seeing this wonderful miracle the "Bheel Raja" fell down to Swamiji's feet. Swamiji told "Bheel Raja" that he was very cruel; he should first release all the sadhoos from imprisonment, give them provision, clothing and travelling expenses and let them go where they like. "The Bheel Raja" acted accordingly. The Raja then requested Swami Bankhandi Sahib to teach him some method by which he could manufacture gold. Swamiji saw that the Raja was very ambitious, he therefore wanted to show him some miracle. He asked the Raja to bring:—

8 grains of mercury.

8 grains of sulphur, and 8 grains of opium and some other poisonous drugs.

All were pounded and Swamiji swallowed them. A piece of copper plate was nicely heated, and Swamiji pissed over it, when that copper

changed into gold. Swamiji explained to the Raja, that miracles were dangerous. He should never coerce any sadhoo, and should never compel any one to practise miracles. As with his urine copper was changed into gold, so with the mixture of his father's semen his body like gold was built. Did he still desire to see further miracles? With this illustration Swamiji admonished the "Bheel Raja" and instructed him to give up tyranny and remember the name of "God" so that he might have salvation and freedom on the day of judgment.

The Raja after Swamiji's explanation, gave up the habit of teasing sadhoos and passed his life in prayers and in service of sadhoos and became the disciple of Swami Bankhandi Sahib. Thus with the blessings of Swami Bankhandi Sahib, several sadhoos were released from Bheel Raja's prison and the Raja was also blessed. Swamiji passed few days there and left for some other place.

This was narrated by Swami Bankhandi Sahib on several occasions at the time of relating *Katha* (scripture) and was heard by several sadhoos and other followers. Of these Dharmoomal related the same to me in Vikram Sambat (Era) 1949 and Bhai Tejumall, Vegetable Seller and Bawa Chetan Perakash communicated it in Vikram Sambat (Era) 1950.

GURSAKHI (ANECDOTE) No. 15.

In the beginning of Vikram Sambat (Era) 1878, Swami Bankhandi Sahib came to Sind along with two sadhoos and came to Tatta and after visiting the Duni Sahib (residence) of Acharya Swami Guru Srichand Maharaj, sailed by boat, and went to Kotri and Hyderabad (Sind) and from there proceeded by boat to Karachi.

Swamiji remained in Karachi for six months and again went back to Hyderabad (Sind) in the same year to pass Dewali Holidays there.

At that time Cholera had broken out at Hyderabad (Sind) in a very severe form. The daily mortality was very high and there were several cases of infection per day. Seeing the citizens in such a pitiable plight, Swami Bankhandi Sahib was greatly moved and felt pity and tried to save people from the calamity.

As soon as the citizens heard about it, they ran to Swamiji, paid homage to him, and prayed that they should get free from the epidemic.

which had played havoc in the city. Swamiji had already thought of he read a mantra on cow milk, and added sacred ashes to it and instructed the citizens to mix it with the water of the Ganges and sprinkle this mixture round the whole city. By doing it and with the glory of Lord the epidemic would entirely disappear.

The Panchayat of Hyderabad (Sind) having implicit faith in him, did what he dictated and the result was that on the next day the epidemic completely subsided. People who through fear of the epidemic had left the city, came back and the city began to flourish as before.

On account of this generous act Swami Bankhandi Sahib's fame spread all round in Sind and several persons from farthest distance, came to Hyderabad (Sind) to pay homage to him. Swamiji preached to every one to remember God and pray to him.

Swami Bankhandi Sahib passed full one year at Hyderabad (Sind) and after enjoying Dewali Holiday of Vikram Sambat (Era) 1871, he intended to leave Hyderabad (Sind) to go to Upper Sind. When he came to know of Swamiji's intention, the leading members of the Panchayat approached and prayed to Swamiji not to leave Hyderabad (Sind) but to remain for ever in that city; and the building in which he was staying was handed over to him as his property. But Swamiji declined, stating that owing to their implicit faith and excessive devotion, he passed full one year with them and that for the sake of their devotion he was leaving them. He left of his sadhoo, named Bawa Gangaram, Nanga Udasin, in his place.

Swamiji further said that, according to Shastras, he had to go to Koti Tirath on Poojniya Mainak Hill (part of mountain). The Shastras had already spoken highly of such a Tirath (holy place) as he thought such a holy place was exactly like milk ocean, where "Vishnu" resides. "Shesh Nag." The Hindu scriptures have praised the sacred river "Jhelum" in which other rivers viz: Satlej, Chenab, Lundo, Ravi, Viyas (Beas) fall. Before the Mahomedan rule a big "Kumbh Fair" was held there; I desire to pass the remaining days of my life on the bank of this sacred river. He then, handed over the possession of the house to Bawa Gangaram, Nanga Udasin. No one could dare to put further pressure on Swamiji to detain him at Hyderabad (Sind). Swamiji gave blessings to the members of the Panchayat, and he was ready to start when Bawa Gangaram, who was devoted to Swami Bankhandi Sahib, and who could not bear

separation of Swamiji, became ready to accompany Swamiji ; but Swamiji ordered Bawa Gangaram to remain in Hyderabad (Sind). Bawa Gangaram again entreated that he would not be able to live unless he had the Darshan of Swamiji daily. Swamiji promised to show his appearance every day at dawn, and handing over his sandals to Bawa Gangaram, instructed him to live in the service of humanity. Bawa Gangaram prayed to Swami Bankhandi Sahib that as he was kind to him, he should bestow on him a gift, that, whatever he (Gangaram) might utter, must happen. Swami Bankhandi Sahib was pleased to say that till he worshipped his wooden sandal he would possess the preternatural powers, and all that he said would happen. So long as Bawa Gangaram was alive he enjoyed the reputation of having supernatural powers. Thus Swami Bankhandi Sahib bestowing blessings on Bawa Gangaram, Nanga Udasin and after enjoying Dewali holiday, was ready to leave Hyderabad (Sind) on Kati Sudi Teej (3rd) of Vikram Sambat (Era) 1879.

Bawa Gangaram again prayed to Swami Bankhandi Sahib to leave his younger religious brother Bawa Santdas there.

Looking to the sincerity and devotion of Bawa Gangaram, Swami Bankhandi Sahib ordered his younger "Gur-Bhai" (religious brother) Bawa Santdas to stay along with Gangaram at Hyderabad (Sind), and Swamiji himself left for Upper Sind.

Swami Bankhandi Sahib according to his promise used to interview daily with Bawa Gangaram, Nanga Udasin at Hyderabad (Sind), early in the morning till Bawa Gangaram was alive.

A platform was built at the place where Swamiji interviewed daily with Bawa Gangaram, and on Phagun Sudi Nomi (9th), Monday in Vikram Sambat (Era) 1972, that platform was paved with marble stone.

On some occasions Bawa Gangaram, while interviewing with Swamiji, showed Darshan of Swamiji to his faithful followers. Among such faithful followers, one was Diwan Sadhuram, father of Swami Herpershad Sahib, and others were Girdharidas the eldest son, Karamchand the elder son, and Naraindas the youngest son of Diwan Sadhuram.

Note—Naraindas was subsequently named Swami Herpershadji, when he became the Mahant of Sri Sadhbella Tirath. This was narrated by Diwan Girdharidas and Diwan Karamchand, brothers of Swami Herpershadji in Vikram Sambat (Era) 1957 at Hyderabad (Sind).

GURSAKHI (ANECDOTE) No. 16.

Pujya-Swami Bankhandi Sahib after celebrating Dewali Holiday left Hyderabad (Sind) in Vikram Sambat (Era) 1879 and passed through various villages and cities, and arrived at Rohri on 2nd of Poh Wadi. He was the guest of Seth Ghumannal, Seth Ranjhamal and Seth Hassan.

After a few days Seth Ranjhamal's brothers visited the island in Indus Known as "Zindahpir" when they requested Pujya-Swami Mahant to accompany them and their request was granted. On arrival there, Swami found that the attendants in that island had a peculiar dress, "a turban long coat and a bochhan" which were a kin to the dress of a Hindu Brahmin indicating that the islet was formerly in the possession of "Hindus" and known as "Varan Puri." On account of Muslim Rule it was formerly snatched away by Mahomedans from Hindus, and named as "Zindahpir."

There the Rohri Sethias remained for 40 days and Swamiji engaged them in exposition of scriptures. Sethias along with Swamiji returned to Rohri on 4th of Chet Wadi of Vikram Sambat (Era) 1880, and Swami stayed in the same house. After a few days on the 1st of Beshat Vikram Sambat (Era) 1880, Swamiji while bathing in the Indus saw two hills at a distance in the centre of river and enquired from an old Hindu Udasin Sadhoo named Charandas who was also taking bath close by, who lived there on the hills there. The Sadhoo replied that no body lived there. Swamiji again asked whether the water of the river flowed between the two hills, which stood apart in Winter season. Bawa Charandas replied that the river water flowed only in the Monsoon season, but not in Winter season, when it dried up. Swamiji expressed that he desired to settle these two hills, where he would devote himself to prayers, and that he would go there on the next day. The old sadhoo said, "when a saintly soul settles up there, time will come when with your soul force and blessings two spiritual beings will be created amongst your disciples one will be and the other his disciple, who will close the channel, between the two hills and connect them by putting a strong protection wall and raise the hills to the level of the island and when the flow of the river water will stop even in the Monsoon season." Next day Swamiji went to the hills and stayed there.

This was narrated to us personally by Mahant-Bawa Poorandhar of Rohri in Vikram Sambat (Era) 1962 and by Mahant-Bawa Gangadhar Nanga Udasin of Rohri in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOIE) No. 17

On 2nd of Chet Sudi in Vikram Sambat (Era) 1880, Swami Bankhandi Maharaj came to Bukkur Fort and halted in the garden of Sahijoomal, who had two sons Ncnoomal and Thakoomal.

In those days one Hindu Khatri Rajput of Jessalmere named Dulpatsingh was living in Bukkur Fort and was in the service of the Mirs (rulers) of Sind. He was known as Dulpatshah and Dulpatrai.

On 3rd Chet Dulpatrai came to Swamiji and requested him to accept his invitation on the next day at his residence. On the 4th Chet the Rajput Khatri brought Swamiji Sahib to his residence and gave him high reception with Drums, Band and other musical instruments.

He served Swamiji with great fondness and devotion and served him with delicious food. Swamiji asked Dulpatrai what appointment he held under the Mirs. He replied that he was the Chief Kotwal since Vikram Sambat (Era) 1878. Swamiji was glad to hear it and said that after 14 days he would be promoted to the post of a "Minister" and it so happened. On 2nd of Besakh Wadi in Vikram Sambat (Era) 1880 when Swamiji occupied the two connected hills situated in the middle of the River Indus, on the same date, Dulpatrai was promoted and appointed as "Minister" by the Mirs (Rulers of Sind).

On 5th Chet Swami Bankhandi Sahib went back to Rohri along with three brothers Seth Ghumanmal, Seth Ranjhomal and Seth Hassanand and remained there for three days.

Dulpatrai on every Sunday used to visit Swami Bankhandi Sahib in his residence to pay homage.

In Vikram Sambat (Era) 1900 Muslim Rule in Sind came to an end, when Dulpatrai along with Mirs (Talpurs) went to Hyderabad (Sind).

In Vikram Sambat (Era) 1900 on 8th Assu Swami Bankhandi Sahib went to Hyderabad (Sind) to attend the anniversary (Warsi) of Nanga-Mahant Gangaram, when Dulpatrai approached him, bowed before him and prayed that he might be accepted as a disciple of Swamiji. Swamiji told him that he belonged to a Royal family, it would be very hard for him to live in the garb of a beggar. Dulpatrai appealed for mercy and said that with blessings of Swamiji every thing would be easy.

Looking to the firm faith, determination of his mind, his devotion and complete renunciation from worldly affairs, Swamiji accepted him as his Chella (disciple) according to the conventions, and ceremoniously initiated him in the Udasin Sect at Hyderabad (Sind) on full moon day (Sharad Purnima) of Vikram Sambat (Era) 1900, and named him as Bawa Harnarain Dulpatrai (Bawa Harnaraindas) after becoming Chella (disciple) to him. Bawa Harnaraindas, Bankhandi Sahib, made over all his moveable property, including ornaments, diamonds; his sword decorated with jewels and golden handles, two other swords with ivory handles, two guns and two kirpans ornamented with jewels and having ivory handles, as his present to Swamiji.

Swami Bankhandi Sahib told Bawa Harnaraindas that from his property, buildings of Sri Sadhbella Tirath at Sukkur would be constructed and a well provided and a strong embankment to Sri Sadhbella Tirath. On the day of completion a grand festival would be organised, a large number of courses, sweets, rice, and vegetables would be prepared and distributed to sadhoos and other people and clothes freely given to the poor. It happened exactly so and the construction work went on from Vikram Sambat (Era) 1930 to 1940.

Swami Bankhandi Sahib after making this announcement at Hyderabad (Sind); about the utilization of Harnaraindas's property for the construction of a pucca well, and protection walls and other buildings in the present of several other persons, returned to Sukkur by steamer, on 8th of Kati in Vikram Sambat (Era) 1900.

This was narrated to me by Bawa Karandas and Bawa Chet Persh who had heard it from Bawa Vishindas, and again Seth Talab Coy. and Seth Moolchand of Old Sukkur in Vikram Sambat (Era) 1900, who both heard it from Bawa Harnaraindas.

Similarly several other sadhoos and several other old folks can narrate the same in olden days.

Note—Swami Bankhandi Sahib travelled between Hyderabad (Sind) and Sukkur by steamer.

GURSAKHI (ANECDOTE) No. 18.

Before occupying the two adjoining hills of Sri Sadhbella Tirath at Chet Sudi Beej (2nd) in Vikram Sambat (Era) 1880, Bawa Harnarain Bankhandi Sahib after leaving Rohri came to Bukkur Fort.

Two brothers named Nanoomal and Thakoomal were living there with their father named Sahjoomal, and other relations. They arranged for the lodging of Swamiji in their garden. Both brothers Nanoomal and Thakoomal were greatly devoted to Swami Bankhandi Sahib. Bhai Sahjoomal at the request of his sons came to pay homage to Swamiji in the garden along with his other relations.

On the 3rd of Chet Sudi looking to the excessive devotion of Sahjoomal, Pujya-Swamiji gave him his blessings and said his two sons viz: Nanoomal and Thakoomal would be betrothed very soon. It exactly happened so. On the next day i.e. on 4th of Chet Sudi both the brothers Nanoomal and Thakoomal were betrothed.

Seeing this the father and his two sons were greatly attached to Swamiji and became his true worshippers. Seth Ghumanmal, Ranjhomal and Dayaram of Rohri after 3 days' halt in Bukkur Fort took back Swamiji to Rohri on Chet Sudi Panchmi (5th) as Swamiji had gone to Bukkur Fort to see the flourishing Fort.

This was narrated to us by Gurdinomal son of Wadhupal, Goldsmith in Vikram Sambat (Era) 1951 when he was 90 years old and in the same Era by Mukhi Tolaram who had heard it from his father.

GURSAKHI (ANECDOTE) No. 19.

During the time when Swami Bankhandi Sahib were living in Rohri with Seth Ghumanmal one day i.e. on Chet Sudi Baras (12th) of Vikram Sambat (Era) 1880, Swamiji went to bathe in the river; at that time one Bhai Ranwaldas resident of Rohri fell down to Swamiji's feet. Swamiji told Bhai Ranwaldas that he was noticing light of several lamps and torches at the night time on the opposite hills. Did he know who lived there? Bhai Ranwaldas answered that ghosts and giants lived there, who illuminated the hills. Swamiji told Bhai Ranwaldas that he would settle there and create one "Tirath Asthan" (place of pilgrimage) there. Swamiji further said that after six days i.e. on Besakh Wadi Beej (2nd) Seth Ghumanmal had to perform the tonsure (Jhand) ceremony of his nephew Dayamal son of Seth Hassanand when Seth Ghumanmal would be urged to perform the ceremony there on the hills, and after that Swamiji said that he would settle down permanently there. Bhai Ranwaldas prayed to Swamiji that he would also accompany him to attend the ceremony.

On the day of the ceremony Bhai Ranwaldas accompanied Seth. Both of them i.e. Seth Ranwaldas and Seth Ghumanmal considered Seth as incarnation of miracles and had intrinsic complete faith in him. He served Swami Bankhandi Sahib with great fondness and devotion. Seth Ghumanmal obeyed the orders of Swamiji and took his nephew Dayaram and other relations and Swamiji towards the combined hills situated in the middle of the Indus.

This ceremony was performed on Besakh Wadi Beej (2nd) after Swamiji resided permanently there.

Note—Seth Ghumanmal, Seth Ranjhomal and Seth Hassanand were three brothers who belonged to Bhatia community of Rohri.

This was narrated to us by Seth Teekchand Jotwani of Rohri in Vikram Sambat (Era) 1949 and by Diwan Laldas son of Seth Ranjhomal (who had heard it from his father) in Vikram Sambat (Era) 1950. Seth Chatamal Jotwani in Vikram Sambat (Era) 1958. Bawa Karan Singh Kothari, and Udasin-Bawa Saravdya, Bawa Haridas Langra, and P. Chetan Perakash all the above four old sadhoos dictated in Vikram Sambat (Era) 1950. Old disciple Issardas and old Bawa Tulsidas (both disciples of Swami Bankhandi Sahib) related in Vikram Sambat (Era) 1950. Similarly several other old sadhoos and other folks used to narrate it.

GURSAKHI (ANECDOTE) No. 20.

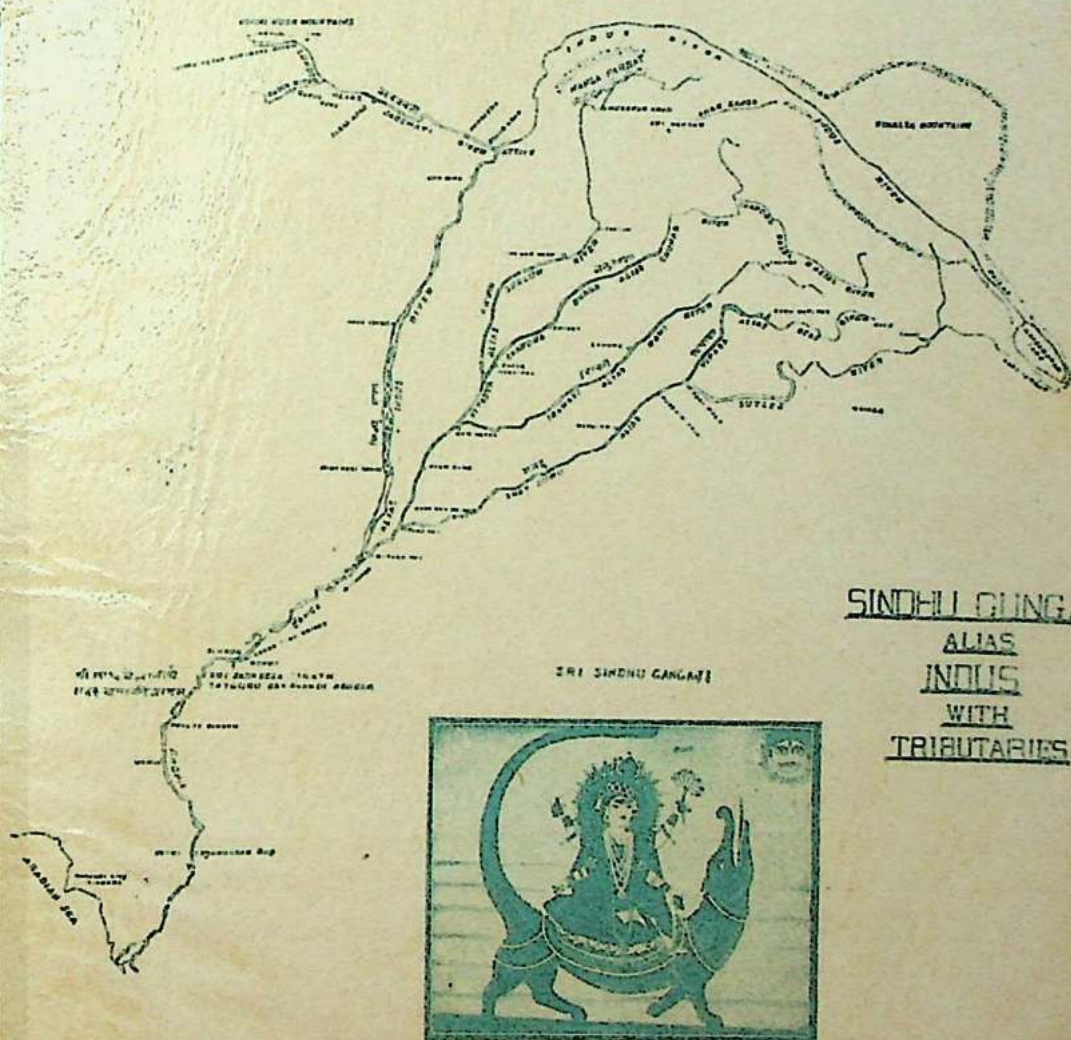
Seth Ghumanmal's younger brother Seth Hassanand had vowed that he would perform the tonsure ceremony of his son Dayaram on the bank in the middle of the River Indus, where (Samadhis) shrines of austere devotees were already existing.

To perform this ceremony Seth Ghumanmal along with his family members and other relations made preparations and taking with him sweets and other eatables left for the island on Besakh Wadi Beej (2nd) in Vikram Sambat (Era) 1880. Seth Ghumanmal prayed to Swami Bankhandi Sahib to kindly accompany them and his request was duly accepted.

After completing the tonsure ceremony, Seth Ghumanmal got ready to leave for Rohri and requested Swami Bankhandi Sahib to kindly accompany him to Rohri along with them but Swamiji said that he would stay there and pass the rest of his life on those adjacent hills.

श्री सप्तनद सिन्धु गङ्गा दर्शन
श्री साधुबेला तीर्थ, सुक्कर (सिन्धु)

विपाशा च शतद्रुश्च चन्द्रभागा सरस्वती
इरावती वितस्ता च सिन्धुर्देव नदी तथा
महाभारत सभाष्वे अध्याय ८



SHRI SAPATNAD SINDHU GANGA DARSHAN (VISIT)
SHRI SADHUBELLA TIRATH SUKKUR (SIND)

On the day of the ceremony Bhai Ranwaldas accompanied Both of them i.e. Seth Ranwaldas and Seth Ghumanmal considered as incarnation of miracles and had intrinsic complete faith in served Swami Bankhandi Sahib with great fondness and devotion. Ghumanmal obeyed the orders of Swamiji and took his nephew and other relations and Swamiji towards the combined hills situated middle of the Indus.

This ceremony was performed on Besakh Wadi Beej (2nd) after Swamiji resided permanently there.

Note—Seth Ghumanmal, Seth Ranjhomal and Seth Hassanand were three brothers belonged to Bhatia community of Rohri.

This was narrated to us by Seth Teekchand Jotwani of Vikram Sambat (Era) 1949 and by Diwan Laldas son of Seth Ra (who had heard it from his father) in Vikram Sambat (Era) 1950. Seth Chatamal Jotwani in Vikram Sambat (Era) 1958. Bawa K Kothari, and Udasin-Bawa Saravdya, Bawa Haridas Langra, and Chetan Perakash all the above four old sadhoos dictated in Vikram (Era) 1950. Old disciple Issardas and old Bawa Tulsidas (both of Swami Bankhandi Sahib related in Vikram Sambat (Era) 1950). Similarly several other old sadhoos and other folks used to narrate it.

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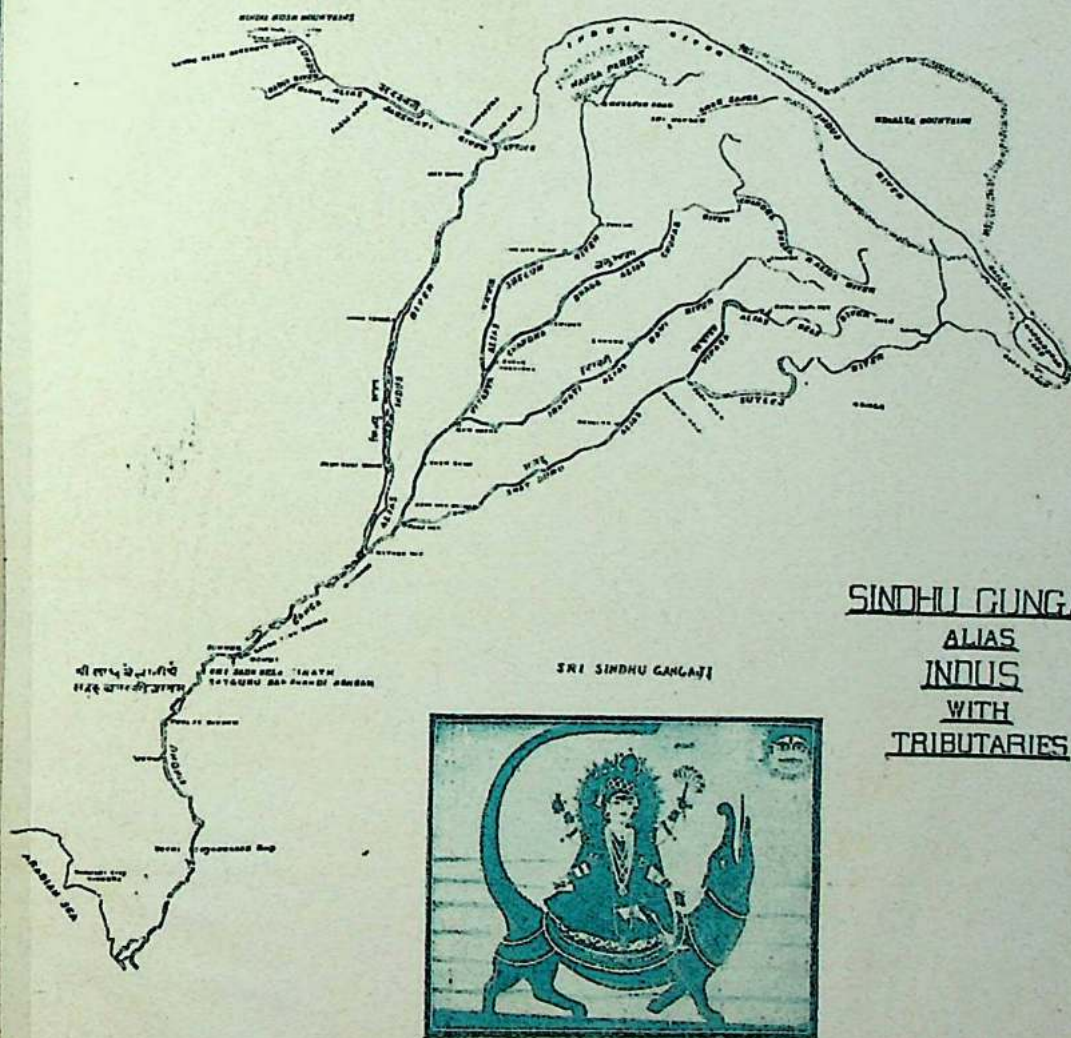
Seth Ghumanmal's younger brother Seth Hassanand had vowed he would perform the tonsure ceremony of his son Dayaram on the middle of the River Indus, where (Samadhis) shrines of austere were already existing.

To perform this ceremony Seth Ghumanmal along with his members and other relations made preparations and taking with sweets and other eatables left for the island on Besakh Wadi Beej Vikram Sambat (Era) 1880. Seth Ghumanmal prayed to Swami Bankhandi Sahib to kindly accompany them and his request was duly accepted.

After completing the tonsure ceremony, Seth Ghumanmal went to leave for Rohri and requested Swami Bankhandi Sahib to kindly go to Rohri along with them but Swamiji said that he would stay there pass the rest of his life on those adjacent hills.

श्री सप्तनद सिन्धु गङ्गा दर्शन
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SHRI SAPATNAD SINDHU GANGA DARSHAN (VISIT)
SHRI SADHUBELLA TIRATH SUKKUR (SIND)



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Hearing this, Seth Ghumanmal along with his family members and other relations knelt at Swamiji's feet, got blessings and left by the same boat for Rohri. Seth Ghumanmal before starting, left one of his relations named Tulsidas to serve Swami Bankhandi Sahib on the island. He subsequently became his disciple, and was named Bawa Vishindas, Udasin.

On the next day several citizens of Rohri went to Swamiji with provisions and found Swamiji in Tapasia (ascetic practices) with smiling face. All persons fell at Swamiji's feet, got blessing and sat down. The citizens requested Swami Bankhandi Sahib to return to Rohri, but Swamiji replied that he was quite happy there.

Swamiji expressed that he intended to reside permanently there on the two hills, which he expected would be joined some time thereafter and would form one big island and a sacred place. Swamiji further said that his settlement was permanently established.

All the devotees after touching the holy feet of Swamiji took the holy food there and came back to Rohri.

After this Rohri citizens sometimes used to send provision to Swamiji Sahib.

This was narrated to us by Bawa Chetan Perakash who had heard from Bawa Vishindas in Vikram Sambat (Era) 1953 and by Bawa Karandas and by Bawa Haridas Langra who had heard from Bawa Vishindas, in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOTE) No. 21.

On the next day i.e. on 3rd of Besakh Wadi Swamiji after taking breakfast spread a piece of cloth at the place where at present Sabha-Mandal stands and slept.

The sun turned its direction and sun-shine fell on Swamiji. At this stage one transforming snake (Ichha Chari) came out from the adjacent jungle, and considering "Pujya-Swami Bankhandi Sahib" as perfect "Yogi Raj" threw its shade over Swamiji, while he was in sleep. When Swamiji got up from sleep, he noticed *the transforming snake*, which immediately changed its form and became a human being and after making a bow to Swami Bankhandi Sahib, prayed to him and said, "Thou art "Yogi Raj." I beseech

you to have your permanent Asan (residence) here, when you may some shade trees for your comfort and they ought to be Banian trees. trees will afford good shelter and you will be free from the trouble of shine. I found, that today while your holiness was in sleep, sun-shine falling on you. "I therefore arranged a shade for your protection."

Hearing this Swamiji did so, and on the same date planted Banian trees, which stand even now, as monuments, one on the right of Gadi Sahib and one on the left side and the third opposite to Gadi Sahib.

This was narrated by Bawa Vishindas (Chella) disciple of Bankhandi Sahib to Bawa Harnaraindas, Bawa Karandas, Bawa Perkash of Alipore, Pandit Swayam Perkash, Pandit Hardwar Puri, Haridas Langra and other sadhoos and common folks. Of these Bawa Karandas, Bawa Chetan Perkash and Bawa Haridas Langra are the same to us in Vikram Sambat (Era) 1950.

Seth Tahalmal & Co. and Seth Moolchand Pansari, who had heard from their respective fathers narrated it to us in Vikram Sambat (Era) 1958 and Diwan Laldas who also heard from his father Diwan Ranjhomal narrated the same to us in Vikram Sambat (Era) 1958.

GURSAKHI (ANECDOTE) No. 22.

Before the arrival of Pujya-Swami Bankhandi Sahib in Sri Sadhbella Tirath, there was a very thick forest of Khabbar shrubs in the bigger hills and in the smaller there was only a cluster of Khabbar trees. There was no hamlet or a building at all on both the hills. On Besakh Sudi Teej of Vikram Sambat (Era) 1880, Swami Bankhandi Sahib planted Banian trees, with his own hands, which represent Brahama, Vishnu and Mahadev. Swamiji sometimes used to express at the time of reciting the Gita and on other occasions, that Banian tree, just close to the steps of the "Brahama", one near the water-stall was "Vishnu" and the third of the Kothar was "Mahadev."

As soon as Swamiji fixed his residence there, several sadhoos and mahatamas began to live with him. Common folks, who visited Sadhbella Tirath, were instructed to pray and worship the Lord. Swamiji drew a line with his pair of tongs round both the hills and determined the right of possession of the land.

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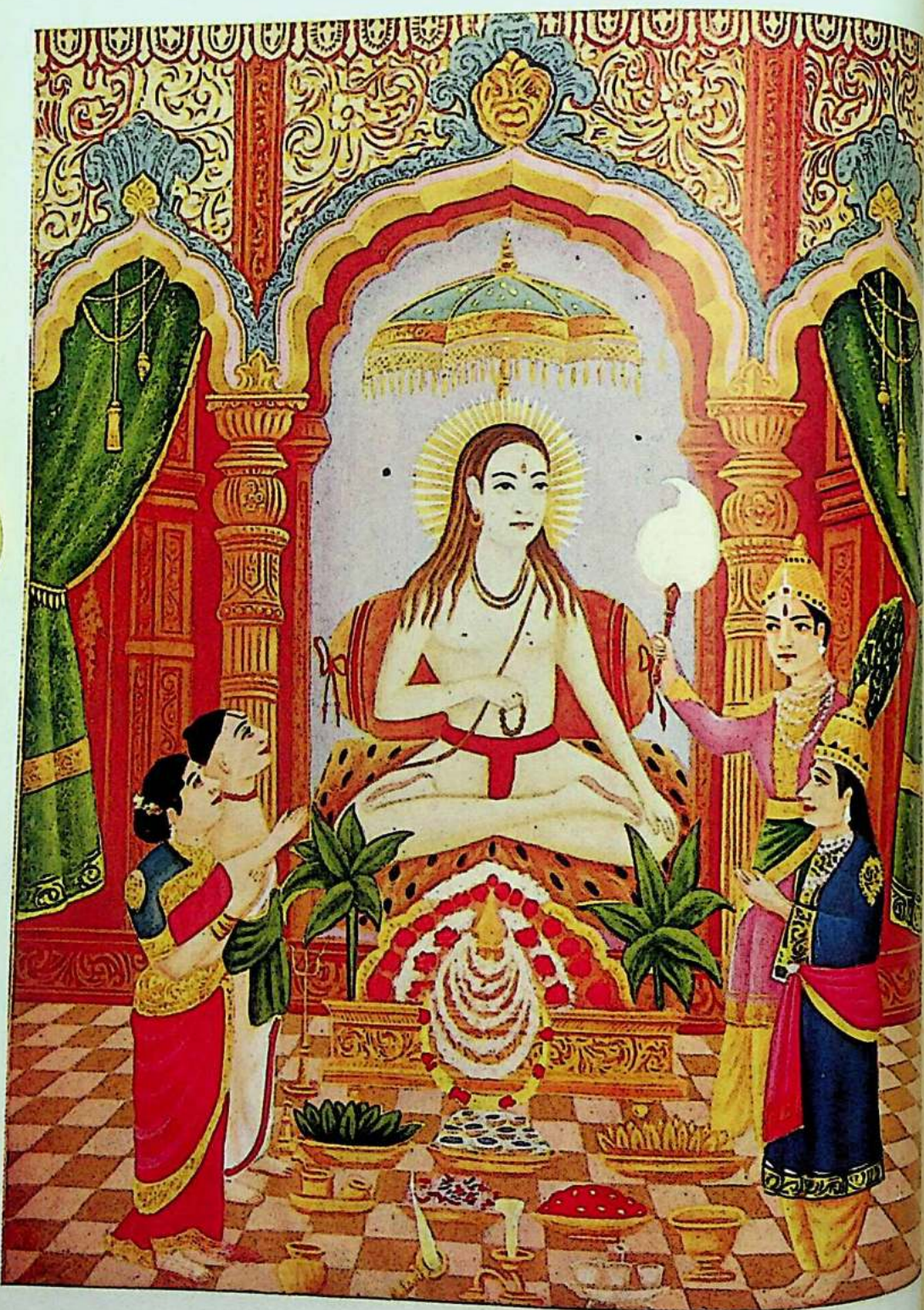
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उदासीनाचार्य श्री ११०८ जगद्गुरु श्री चन्द्र भगवान हिन्दू धर्म रक्षक



UDASIN ACHARYA SHRI 1108 JAGATGURU (WORLD-TEACHER)
SHRICHANDRA BHAGWAN HINDU DHARAM RAKHSHAK

He produced 52 warriors and 6 heroes by his miracle and made them live in disguise. The effect of this was that no ghost or giant or witch could live in the vicinity and thus Swamiji removed all fears.

It has been narrated by several old persons on many occasions that if any boy or girl young or old or any lady plucked any leaf or fruit from the tree, the warriors teased and troubled them. It actually happened, that whenever any one plucked a leaf or fruit from the Banian tree or a fruit-tree, he felt pain in his body; when any one was found plucking a leaf or a fruit from the tree, Swamiji used to catch hold of him, and pull a hair of him and cause pain to him and used to remonstrate with him as under: "The trees feel as much pain if you snatch a leaf as you do, if your hair is pulled. They too possess life. They feel pleasure and pain. There is no harm to pick up a fallen leaf."

From that day pattals (leaf-trays) are made from the leaves of Banian tree, which fall naturally on the ground. The dried leaves are soaked in water, for three days and then pattals are made from them. At the time of preparing "pattals" Swamiji used to call all the sadhoos together at a particular place. On hearing Swamiji's voice, all sadhoos and common people then present in Sri Sadhibella Tirath, used to gather at "Tulsi Thalla" to prepare "pattals."

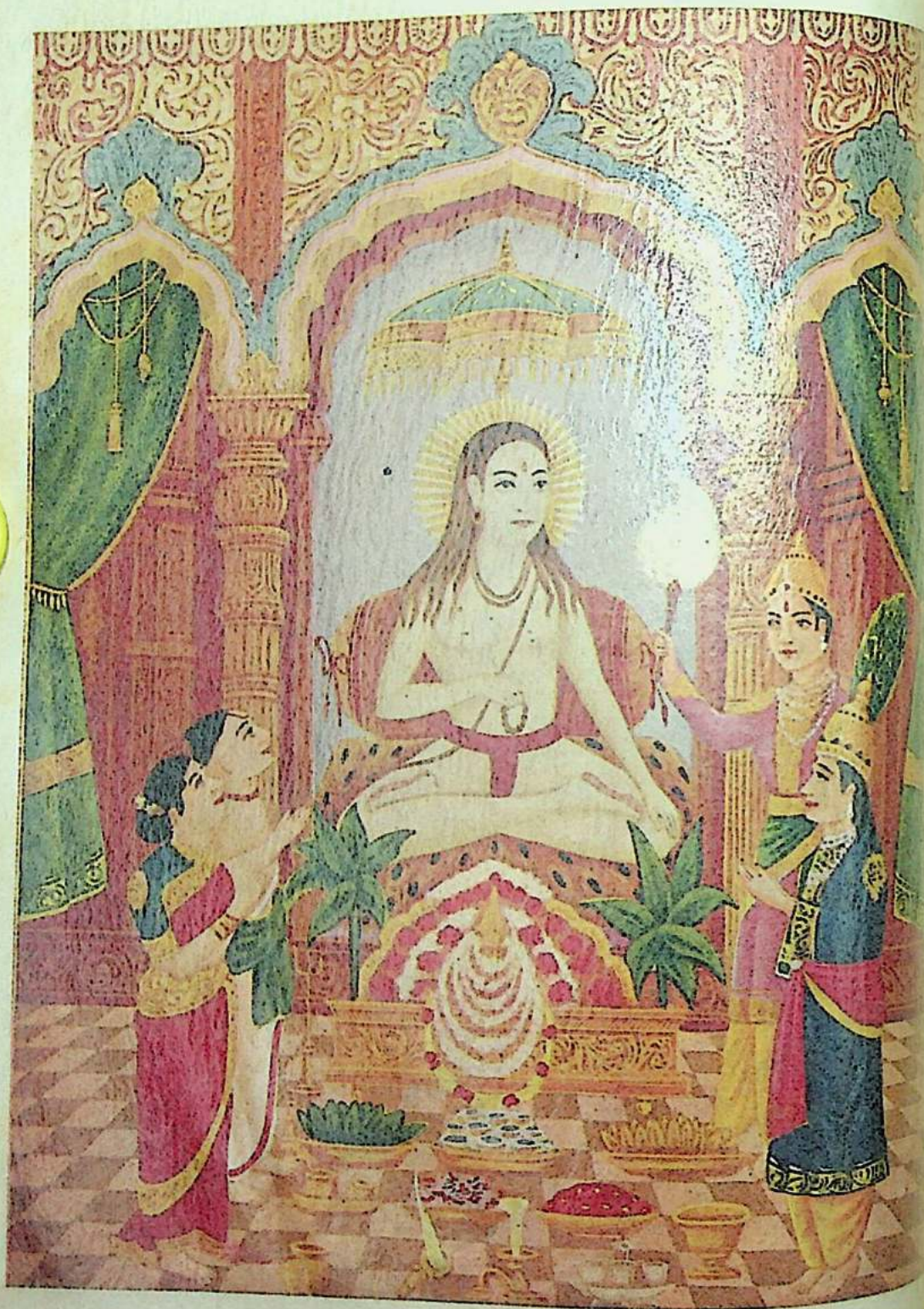
Sometimes sadhoos used to have calls 8 times a day by Swamiji for different functions. They used to bring earth, fetch fuel, and carry bricks. All this work was done with great alacrity. The sadhoos used to feel dull and disappointed on the day when there was no call, as they felt that by service their soul was purified, and there was no disturbance in their prayers, as their body was active and energetic on that account. Thus Swamiji with his "Yog-Shakti" protected all the trees planted and took care of the sadhoos, who lived in Sri Sadhibella Tirath.

This was narrated by Bawa Chetan Perakash "Chirian Walla" in Vikram Sambat (Era) 1945 and by Bawa Saravdyal in Vikram Sambat (Era) 1955.

GURSAKHI (ANECDOTE) No. 23.

Pujya-Swami Bankhandi Maharaj fixed his residence on Besakh Wadi Beej (2nd) and on the next day planted three trees of Banian with his own

उदासीनाचार्य श्री ११०८ जगद्गुरु श्री चन्द्र भगवान हिन्दू धर्म रक्ष



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hands and performed (Tapasia) to have the Darshan (interview) of Guru-Bawa Srichanderji", who was pleased to give his Darshan (interview) to Swami Bankhandi Sahib and blessed him to establish "Anna Purna Devi" (goddess of provision) and satisfy her. Saying this Sri Guru-Bawa Srichanderji disappeared.

Swami Bankhandi Sahib worshipped "Anna Purna Devi" on Ashtami (8th) in the same Vikram Sambat (Era) 1880. On the "Nauratra" (Ekahanas) the goddess "Anna Purna Devi" appeared in front of Swamiji and said, "Ask for any thing you want."

Swamiji prayed that inexhaustible gift of provisions should continue there for ever, so that all sadhoos, mahatamas, brahamchari students, pilgrims should take their food freely, and be fully satisfied.

On this the goddess gave Swamiji one Karmandal (a jug) made of Myrobalam (Harar) which could contain about 3 lbs. of water, with blessing that till such time as people shall have faith and devotion, with blessing of this Karmandal (jug) there will be no shortage of provision and that all persons, who will be in Sri Sadhbella Tirath will have full provision and shall be entirely satisfied. Saying this, mother goddess gave the jug to Swamiji and vanished.

On Asu Sudi Ashtami (8th) Swamiji commenced worshipping the Karmandal (jug) and on the same day fed Virgin Hindu girls. From that day *the practice of giving free provision started in Sri Sadhbella Tirath*. The cave where Swamiji had practised "Tapsia" and where Swamiji was interviewed with "Anna Purna Devi", was turned into a temple of "Goddess Anna Purna Devi", and that Karmandal (jug) was kept there, so that devotees might worship it while worshipping the Goddess.

On Ashtami (8th) day at the time of Darshan (interview) of "Goddess Anna Purna Devi", every one is inclined to see the jug. The goddess dwells in Sri Sadhbella Tirath in that garb.

Swami Bankhandi Sahib was a Sanatinist and had built temples of Mahadevji, Ganeshji and Hanumanji. He himself was incarnation of God, and fulfilled the desires of such devotees, as had full faith in him.

This was dictated by Bawa Vishindas, Chella (disciple) of Swami Bankhandi Sahib to Bawa Chetan Perkash of Chirian Walla, Bawa Karan

भंडार, पंगत श्री महादेवजी



BHANDAR PANGAT SHRI MAHADEVJI

Sahib Kothari, Chetan Perakash and Langra-Bawa Haridas in Vikram Sambat (Era) 1950 and the same was narrated to us by them in same Era, also by Mai Mooli; Tejumal vegetable seller and Kewal's mother also related the same in Vikram Sambat (Era) 1949.

GURSAKHI (ANECDOTE) No. 24

In Vikram Sambat (Era) 1880, from the time when Swamiji established on the two adjacent hills situated in the heart of the River Indus, any one who went to pay homage to Swamiji used to get any sort of fruit, which he wished to have.

Swami Bankhandi Sahib used to order his disciple Bawa Vishindas to go to the river-ghat and catch hold of the small earthen pots, which were floating in the river, and directed him to hand over certain earthen pot to such and such a person. On opening the lid of the earthen pot, the man found exactly the fruit he wished for, and felt happy to obtain a thing according to his choice.

Swamiji freely offered fruits out of season to visitors. All persons considered Swami Bankhandi Sahib as perfect incarnation of miracles and after having his Darshan, returned home in peace and tranquility.

This was related to us by Dunarmal milk seller, who heard it from his father Zaunkimal in Vikram Sambat (Era) 1950. Mooli Bai of Old Bukkur, who was 100 years of age, had told us in the same Era, that she herself according to her choice demanded a fruit out-of-season which she got and ate.

GURSAKHI (ANECDOTE) No. 25.

From 2nd of Besakh Wadi in Vikram Sambat (Era) 1880, when Swami Bankhandi Sahib resided in Sri Sadhbella Tirath, two brothers Anoomal and Thakoomal along with their father Sahijoomal used to visit Swamiji. On 4th of Besakh Wadi, they said to Swamiji, that they were very happy to see the saintly soul settled there. They further said, that they would come there from Bukkur Island to pay homage to his holiness. Swami Bankhandi Sahib ordered them to go to the forest and bring some wood to enable him to construct some cottages there.

On receiving orders they hastened to the forest to collect timber, but there they found themselves confounded and they did not know the measurements of the wood required by Swamiji. They called Swamiji to their mind and started collecting it. They cut and collected good number of logs and brought them to Sri Sadhbella Tirath. The work of constructing the cottages started, and it was to their surprise that whenever they placed the wood, it fitted to the point and satisfied the requirements. Noticing the wonderful miracle, they felt rejoiced and turned to be devoted worshippers of Swamiji.

This was narrated in Vikram Sambat (Era) 1954 by Mukhi Totom Bakhru to Chandoomal and Daoomal Bakhru, who related it to us. It was also narrated by Sobhomal Bakhru artisan who witnessed it himself and related in Vikram Sambat (Era) 1950.

GURSAKHI (ANECDOTE) No. 26.

On 15th of Jeth Sudi of Vikram Sambat (Era) 1880, Swami Bankhandi Sahib ordered his two followers Nanoomal and Thakoomal of Sahjoomal residents of Bukkur Fort, who were skilful artisans, to purchase from Bukkur, Chappars (grass thatched sheet serviceable for roofing) and intended to build a room to the East of his sitting place outside the kitchen upto the small platform and also an audience hall. They both went to Bukkur Fort and brought two Chappars (grass thatched frame). On arrival at Sri Sadhbella Tirath, Swamiji asked both the brothers about the dimensions of the Chappars (grass thatched frames) brought by them. They stated, "Sir, neither we took the dimensions of the rooms nor of Chappars. We simply obeyed your orders and brought Chappars." Swamiji expressed immediately, "Very well, these "Chappars" will serve the purpose and so for the occasion." All the audience who were present at that time in Sri Sadhbella Tirath were astonished to hear the expressions of Swamiji and wondered, how such small Chappars would satisfy the requirement of such an extensive area.

Both the Chappars were placed at the required places and it was found that they exactly fitted. Seeing this wonderful miracle, both the brothers fell at the holy feet of Swami Bankhandi Sahib and expressed their gratitude saying that that was the result of his miracle.

This was heard by Sobhomal and Daoomal Bakhru artisans from their elders, and related to me in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOTE) No. 27.

On 3rd Sawan Sudi of Vikram Sambat (Era) 1880, Swami Bankhandi Sahib noticed high rising in the River Indus and violent current of water near the island. He felt that the visitors would fear and shirk from coming to Sri Sadhbella Tirath by a boat on account of terrible rush of water, and would feel much inconvenience. Swami Bankhandi Sahib with his will-power, reduced the velocity of current in the vicinity of Sri Sadhbella Tirath and made the water calm, so that boats could ply with convenience. Those present at that time stated that, the current of water was considerably calm and the water flowed quietly and slowly round about Sri Sadhbella Tirath. Even now with the blessing of Swami Bankhandi Sahib it has been noticed that although the river level is very high and though the river water is rough in other places but in the premises of Sri Sadhbella Tirath the current is mild. There is found the roaring of water current, near the island, but the flow of water is always at its lowest ebb. This can be noticed even now and is due to the glory of Swami Bankhandi Sahib. The ferry people and public have full faith in the miracles of Swami Bankhandi Sahib; they therefore cross the river without hesitation, and fear in any season. Even upto this time all grain boats which come to Sukkur from up direction e.g. from Punjab side, while passing near Sri Sadhbella Tirath throw two or three handfuls of grain in water in token of blessing of Bawa Bankhandi Sahib, who, they consider, helps their boats to reach the bank with safety. The old boatmen used to say, that this miracle started from those days and is prevalent among boatmen of up-countries even upto this day.

This was narrated by Bhai Bhojomal son of Chimannal, caste Carira, Hawaldar of Mukhtiarkar, resident of Sukkur (origin resident of Bukkur Fort) in Vikram Sambat (Era) 1954 and by Seth Chellaram of Old Sukkur in Vikram Sambat (Era) 1955 and also by Syed Bachalshah son of Allahdino Bukhari resident of Sukkur in Vikram Sambat (Era) 1955.

GURSKHI (ANECDOTE) No. 28.

From Vikram Sambat (Era) 1880, when Swami Bankhandi Sahib settled on the two hills of Sri Sadhbella Tirath, Swamiji used to give Pershad (food) to all people from one utensil according to the choice of every individual; for instance, if any one desired to have sweet balls he got them, if some one wished to have sweet breads, his wishes were complied with. Different people got different things according to their choice, but if

any person wished to have one thing and changed his mind when he saw other persons getting a better thing, he was immediately detected by Swamiji who could know psychologically, what was going on in the mind of the person; he was chastised by Swamiji, for his weakness and wavering temperament. Such persons seeing the omniscience of Swami Bankhandi Sahib, immediately fell at the holy feet of Swamiji, asked for pardon and said, "May you be glorified." Swamiji being very kind-hearted and looking to the repentance of the devotee complied with his wishes, and offered him an eatable according to his choice. The above system of distributing food and eatables of various sorts from one utensil only, was maintained till Vikram Sambat (Era) 1883, after which it was changed and whatever food was prepared in the kitchen was served to all persons.

This was narrated in Vikram Sambat (Era) 1951 by Bawa Chetan Perkash, Chirian Walla and Bawa Karandas, Kothari, who heard it from Bawa Vishindas, Bawa Chetan Perkash, Chirian Walla and several other old and aged sadhoos and common folks of about 100 years age. Mr. Mooli Bai of Old Sukkur and Tejmal, Vegetable Seller of Garhialabad also narrated the same story.

GURSAKHI (ANECDOTE) No 29.

From the 2nd of Besakh Wadi in Vikram Sambat (Era) 1880, when Swami Bankhandi Sahib occupied the two combined hills of Sri Sadhbella Tirath, Seth Ghumanmal and Ranjhomal of Rohri used to send provisions to Swamiji. In monsoon season of the same Era i.e. on 1st Bhado of Vikram Sambat (Era) 1881 owing to the abnormal rise in the river and on account of the strong current of water, the boat experienced great difficulty to reach Sri Sadhbella Tirath from Rohri and both the brothers reached Sri Sadhbella Tirath with hardship. The boatman refused to come in future from Rohri to Sri Sadhbella Tirath. On that account both brothers said to Swami Bankhandi Sahib, that owing to the abnormal rise of the River Indus, the boat could not ply between Sri Sadhbella Tirath and Rohri and requested Swamiji to pass the monsoon season at Rohri with them, so that they might have convenience of sending food (provision) to him, and an opportunity to interview him daily on this Swamiji replied to them in the following verse :—

BANKHANDI BAN MEN RAHEY

KAND MUL CHUN KHAI

SARTA KA PANI PEEVEY GIRAH DWAR NA JAI.

Meaning.

Bankhandi will live in forests and jungles, and eat forest fruits.
He will drink river-water, but will never go to the house of any one.

On listening this Shalok both the brothers were amazed and remained silent, and could not utter a word. To remove suspicion of both the brothers regarding supply of provision in future, Swamiji with his "Yog-Shakti" brought from his cottage ready-made food of 36 varieties and both the brothers were much astonished to see the miracle. Swamiji told both the brothers not to transport any provision in future as owing to the rising of river, transportation was not possible. Both the brothers bowed to the orders of Swamiji.

After monsoon of Vikram Sambat (Era) 1880, Swamiji engaged his own ferry boats, which used to ply between Rohri and Sri Sadhbella Tirath and *vice versa*. In Vikram Sambat (Era) 1900, when British Government took possession of Sind, and when New Sukkur developed and began to be populated, Swami Bankhandi Sahib transferred his ferry boats towards Sukkur and Sri Sadhbella Tirath. This ferry traffic commenced from Vikram Sambat (Era) 1901.

This was narrated by Diwan Laldas son of Seth Rijhumal (alias Ranjhomal) in Vikram Sambat (Era) 1960 and by Jumro son of Mooso, Boatman in Vikram Sambat (Era) 1954.

GURSAKH: (ANECDOTE) No. 30.

On 14th of Kati Wadi (Dewali Holiday) of Vikram Sambat (Era) 1830, nine Naunaths (9 sanyasis) and eighty-four Sidhs came to Sri Sadhbella Tirath from Kashmir Sidhashram. They placed little quantity of "Til" (sesasum) and bowed to Swamiji and said that prior to that, they had interviewed Swamiji in "Sidhashram" and it was second time that they met again. Swamiji said, that they were right in saying so. Swamiji gave them cordial reception and ordered Bawa Vishindas to take those Til (sesasum), add to them almonds and sugar and prepare syrup and let all mahatamas drink it. Bawa Vishindas carried out the orders. On that day a great

quantity of Kanah Pershad was prepared and served to mahatamas and others, who were present at the time of lunch.

The sadhoos said to Swamiji, that they intended to visit "Hari Sar" (Kachi Balochistan side) first, from there to visit "Girnar Tirath" and prayed to Swamiji to accompany them. Swami Bankhandi Sahib replied to them, that he had settled there and did not wish to go out for some time. He however promised to meet them again in Vikram Sambat (Era) 1881 at Godawari on the eve of Kumbh Fair. All mahatamas bade farewell to Swamiji and went away.

This was narrated in Vikram Sambat (Era) 1951 by Moolechand Cloth Seller and Bawa Kewaldas, who both had heard it from Bawa Vishindas. Several other sadhoos and ordinary people used to relate it, as they had heard from Bawa Vishindas.

GURSAKHI (ANECDOTE) No. 31.

In Vikram Sambat (Era) 1880, Swamiji occupied the combined hills. Since that period, Swamiji practised Tapsia and Yog under a Khabbar tree (now called by name "Brimmalo." In those days there was a thick forest all round the "Brimmalo." At that time two snakes lived near Swamiji, one snake had "Mani" hood and the other was snake of Servia (Ichachari). One holding the hood lived closed to Swamiji and the other stood on the threshold and did not allow any body to pass. The pilgrims got afraid and used to run away. Only with the permission of Swamiji, he allowed Bawa Vishindas to pass, and with the permission of Swamiji, that snake transformed itself into a young child, and stood daily on one ghat to catch an earthen jar containing ready-cooked provision from river, and placed it before Swamiji. With the food of the earthen pot, Swamiji fed all persons then living in Sri Sadhbella Tirath. On Kartak Sudi Teej (3rd) of Vikram Sambat (Era) 1880, when that earthen pot containing ready-cooked food was floating from up direction, one crow with its bill touched the food and spoiled it.

The young child picked that earthen pot from the river as was his daily practice and placed the same before Swamiji. The catching of the pot by the young child was noticed by several men who were in boat, going from Rohri to Bukkur Fort and Old Sukkur. On arrival in Sri Sadhbella Tirath those men searched very much for the young child, whom they had seen

picking the earthen pot at Sri Sadhbella Ghat, but to their amazement they could not find him.

When that earthen pot was placed before Swamiji, he immediately perceived with his intuitive power that the food of the earthen pot had been spoiled by the crow, and was not therefore fit for human diet, and should be thrown into the river, and ordered the young child to throw the same into the river. The young child while throwing the earthen jar into the river was seen by several men, who asked him who he was, that with all their search he could not be found before that. On this the boy stated that he was a Chawkidar (watch-man) before Swamiji and that all of them could see him there.

All persons along with young child came before Swamiji, where they bowed before him and then went away.

From that day the earthen jar containing ready-cooked food came directly into the Kothar where "Anna Purna Devi" was installed.

The food was served to all sadhoos and other pilgrims present in Sri Sadhbella Tirath, and then to both the serpents. On some occasions Swamiji engaged himself in Tapasia (meditation) continuously for several days and months. When awakened, they used to prepare "Braham Phulko" (thick bread) and Chutney for their food.

The system of distribution of Braham Phulko (thick bread) and Chutney, which is given in the evening to all pilgrims as Pershad (gift food) dates from that time. This Pershad of thick bread was taken upto Bukhara and Khurasan by the devoted worshippers of Swamiji.

This was narrated by Gurdinomal Bakhiroo goldsmith, aged 90 years in Vikram Sambat (Era) 1933, and Syed Bachal Shah Allahdino Shah Bukhari Sukkur in Vikram Sambat (Era) 1954, and Bawa Karandas Kothari, Bawa Chetan Perakash, and Langra-Bawa Haridas (the above three), who had heard from Bawa Vishindas disciple of Swami Bankhandi Sahib related the same in Vikram Sambat (Era) 1951.

GURSAKHI (ANECDOTE) No. 32.

Swami Bankhandi Sahib came in Sri Sadhbella Tirath in Vikram Sambat (Era) 1880, and built a cottage over "Dhuni Sahib" (sacred fire-

place) of Kothar (kitchen hut) and in the same Era built a "Chappar" (grass thatched) and lecture hall made of Lai wood, thatches and straws, which work began on Asu Sudi Beej (2nd) and was completed on Manghir Sudi Beej (2nd). On the day of completion viz Manghir Sudi Beej (2nd), Manghirmal Mukhtiarkar of "Mir" of Bukkur Fort came in Sri Sadhbella Tirath in company of his friend Baghmal in the evening and sat down after bowing down before Swamiji. After interview, they again bowed down and became ready to start, when Swamiji told them to wait and give "Kanh Pershad" (a kind of sweet food) before going. Swamiji went inside himself and brought two handfuls of "Kanh Pershad" and gave to them.

Finding the ready, fresh and hot Kanh Pershad in their hands both were surprised to see and thought in mind that neither Rasoi Walla (cook) nor person preparing Kanh Pershad was present, besides Bawa Vishindas was also not there, as he had met them at Rohri. The Kanh Pershad was fresh and ready-made and wondered, who could have prepared it.

Seeing this miracle of Swamiji, they kneeled down and kissing the feet of Swami Bankhandi Sahib, they went away.

This was narrated in Vikram era 1950 by Dunrimal and Chettonmal milk-sellers who had heard from their father Zaunkimal. Bawa Karan Das, Bawa Chetan Perakash and Langra Bawa Haridass (the above three), who had heard from Bawa Vishindas and Bawa Harnaraindass, related to us in the same Era.

GURSAKHI (ANECDOTE) No. 33

On Phagh Wadi Jatta Tharoo Day, in Vikram Era 1880, mother of Bhai Hotsingh Bajaz of Shikarpur Sindh, came to Sri Sadhbella Tirath along with her husband and other family members. After kneeling down and touching, the holy feet of Swamiji, she earnestly prayed to Swamiji, "O Thou Art perfect Mahatama, I have got no son and pray thy holiness to bless me that a son may be born to me." Saying this she began weeping bitterly, on which Swamiji consoled her mind, and advised her not to weep before Saints and said, "Be at ease, the desire of your mind will be fulfilled within one year. You will be blessed with a noble son, who will be very popular and famous and a minister (vazir) to a state (Riasat) and shall be a very wise and able man."

Hearing this the woman became very happy, and getting this blessing, she bowed down and touching the Holy feet of Swamiji, she went back to her residence. On the expiry of one year, she got a son named Hotsingh. In Vikram Era 1885 on Jatta Tharoo Day, the woman along with her son Hotsingh came to Sri Sadhbella Tirath, touched the feet of Swami Bankhandi Sahib, and kept Rs: 1000/- one thousand as "Bhet" oblation before Swamiji, giving one rupee and one cloth sheet to each sadhoo, living in Sadhbella Tirath, and Bhandara (feast to sadhus) of Ludoos (a kind of sweetmeat made in balls) and Kachori (a kind of pastry).

When Mirs (Talpur) left Bukkur Fort, they made their residence in Khairpur. Mir Alimurad Khan who was then Mir of Khairpur appointed Hotsingh as his "Wazir" minister. Thus the word of blessing uttered by Swamiji came to be true. In Vikram Era 1901, Hotsingh Wazir with his whole family and relations came to Sri Sadhbella Tirath, and touched the feet of Swami Bankhandi Sahib. He placed Rs: 2000/- two thousands as "Bhet" (oblation) before Swamiji and made a Bhandara (feast to sadhus) as before. He with a great humility and reverence stated before Swamiji that with his Holiness' blessings he had reached the position of Wazir, minister of Khairpur State. On hearing this, Swamiji became very glad and gave him blessings. After touching the feet of Swamiji, he got Pershad (gift good) and went home. Seth Hotsingh served Swami Bankhandi Sahib faithfully with body, mind, and wealth.

This was narrated by Seth Khatansingh son of Seth Hotsingh Wazir in Vikram Era 1950. After the death of his father he succeeded to the post of Wazir; and Bhai Bhawandass Modi related the same in the same Era. Similarly several other old men of that time narrated it.

GURSAKHI (ANECDOTE) No. 34.

Before the arrival of Swamiji in Sri Sri Sadhbella Tirath, the two combined hills formed a rocky island. When on Besakh Wadi Beej (2nd), Vikram Era 1880, Swami Bankhandi Sahib occupied both the hills, in those days one Muslim Fakir was living in Bukkur Fort. The Mirs of Bukkur Fort worshipped him as "Pir". He got his provision from Mir's Fort.

The above Muslim Fakir noticed Swami Bankhandi Sahib occupying both the combined hills, his sacred fire-place and residence and he could

not bear it and his heart burnt with the fire of jealousy. On Phagan Sudi Teris (thirteen) Vikram Era 1880, the above muslim fakir came to Sri Sadhbella Tirath and told Swami Bankandi Sahib, that he would not be allowed to set up there, and that he might arrange for his residence elsewhere. Swamiji did not listen to him and fixed his tongs and sat firmly on inner Dhuni (sacred fire-ash-place) of Kothar. The cottage was built of thatched and Sabha Mandal (people's gathering shed) was also made up of Lai wood covered with straws. Muslim Fakir thought in mind, that at night time while the Hindoo Fakir would be asleep, his cottage and shed would be dismantled and that his tongs, stick and "Dhuno" would be unpitched and thrown away. On the same night Muslim Fakir along with eight other muslims came to Sri Sadhbella Tirath to achieve his wicked end.

On arrival in Sadhbella, Muslim Fakir noticed one iron castle, built with several doors, one of them open for ingress & egress and several sentinels on the watch.

Divining the evil intent of Muslim Fakir, Swamiji with his "Yog Shakti" (will-power) had constructed the iron castle before Muslim Fakir's arrival in night time in Sri Sadhbella.

The Muslim Fakir along with his 8 other followers, tried his best for the whole night and tried all his might against the castle, but in vain; and in the morning he found himself confined in the same iron castle with blind eyes. Muslim Fakir looking at his fate like that prayed to Swamiji and demanded pardon.

Swamiji who already was kind-hearted and merciful, granted him pardon, when Muslim Fakir came to Swamiji and kneeled down and fell at Swamiji's feet.

Swamiji cautioned the Muslim Fakir never to come there with evil intentions. He then gave him blessing and put Bhabhuti" (sacred ash) in his eyes, and removed its darkness. No more he saw the iron castle.

Seeing this miracle, Muslim Fakir with his 8 followers fell at Swamiji's feet with great earnestness, and entreaty, and went back in Bukkur Fort.

After that date Swamiji began to build cottages and one Devi temple with mud walls.

Note:—CC-0. Mangamwadi Math Collection. Digitized by eGangotri
The type of old mud wall still exists in Sri Sadhbella.

After this Swamiji named big hill as "Wado Sadhbello" and small hill as "Nandho Sadhbello" because both the hills were located on one island.

This was narrated by Achar son of Mullan Rahimdino caste Bhati, boatman aged 90 years in Vikram Era 1960, as above muslim Fakir had come in Mullan Rahimdino's boat to Swami Bankhandi Sahib; & Gurdinomal son of Wadhoomal Bakhroo goldsmith related the same in Virkam Era 1959.

GURSAKHI (ANECDOTE) No. 35

On Phagun Sudi Chodas (fourteenth) Vikram Era 1880, one Muslim of Old Sukkur, and some muslims of Rohri met together. They proposed and decided to go to Sri Sadhbella Tirath, and turn out the Hindoo Sadhoo (Shri Bankhandi Maharaj) from there in order that they might live there. Old Sukkur Muslim told Rohri Muslims, that he did not agree to their proposal, because that residence belonged to the Hindoo Sadhus and even before that, from times immemorial Hindoo Sadhus lived on those hills and besides the present sadhoo, who lived there, possessed divine powers. Rohri Muslims did not agree with old Sukkur Muslim, and took him forcibly, engaged a boat and started to go to Sri Sadhbella.

When the boat moved in the direction of Sri Sadhbella, all the muslims in the boat became blind except the muslim of Old Sukkur; but if the boat turned to go back to Rohri Side, they were restored to their eye-sight. If the boat restarted for Sri Sadhbella all became blind excepting the one.

On this old Sukkur Muslim told Rohri Muslims, that as they were going with an evil object to Sri Sadhbella, they became blind. He was going to Sri Sadhbella with good intentions, he had not therefore become blind. The evil object of their mind was already known to Swami Sahib of Sri Sadhbella, it was therefore better for all of them to go there and apologize to him, who would bless all of them; otherwise it would be worst for all of them. All Rohri muslims accepted his advice, and changed their evil intention into good. On their arrival in Sri Sadhbella Tirth, all fell at Swami Bankhandi Sahib's feet and related the whole story of what happened to them. On hearing this Swamiji laughed and granted pardon to them, and instructed them not to commit such actions again; for that residence was for Hindoo Sadhoos only, and that no body else in any way could be the proprietor of that place. He was the master of that residence. After this

Swamiji gave them Bhabhoti (Sacred ashes) to put in their eyes, and they became allright and promised for the future not to play such tricks again; they then fell down at Swamiji's feet and went back.

This was narrated by maistri Arab s/o Panjal aged 85 years ca. Dor, occupation mason of Old-Sukkur in Vikram Sambut (Era) 1960; he had heard the same from his father.

Syed Jumanshah s/o Syed Mir Mahmed Shah aged 65 years Jagirdar Kot Jan Mahmed Aslah shah of Rohri, who had heard the same from his father, related to us in Vikram Sambut (Era) 1960.

GURSAKHI (ANECDOTE) No. 36.

In Vikram Era 1880, the ruler of Sind was Mir Suhrabkhan, who lived in Bukhur Fort as it was his capital. On Phugan Sudi Chodis (fourteen) i. e. on Holi Holidays, Mir Sahib along with his establishment came to Sadbella to witness the miracles of Swami Bunkhandi Sahib. He requested Swami Bunkhandi Sahib to show him some miracles. On this Swami told him that miracle was the cause of wrath of God, and therefore he should give up that idea. When Mir Sahib persisted, Swamiji asked him what sort of miracle he wanted to see. On this Mir Sahib replied, that he (Swamiji) knew every thing, he should give out what was then passing in his mind. On this when Swami Bunkhandi Sahib gave him the correct reading of his heart, Mir Sahib became very glad and eulogised Swamiji, and appeared joyous and gay. Mir Sahib then asked for the blessing for the birth of a son, on which swamiji gave him blessing for two additional sons. Thus it exactly happened. Two sons were born to Mir Sahib, who were called by the names of Mubarak khan, and Nasir Khan. At the very moment Mir Sahib gave Swamiji a parwana, in which it was written that Hindoo Fakir Bunkhandi Sahib Udasin, who was living in big and small Sadhbello, was and would be the hereditary owner of that place, and occupy any area of land at his choice; and his disciples, great-grand disciples would continue to be owners of that place; that place belonged to him and he gave that "Paravana of mafi grant"

CONTENTS OF PARAWANA

"That this place belongs to this Hindoo Udasin Fakir, who is a Sadhu and no one can claim or will claim this place". This Parawana is original.

written in Persian language which contains the seal of Mir Sahib, and is available in Sri Sadhbella Tirath. This was authenticated by Bawa Karandas Kothari in Vikram Sambut (Era) 1948.

GURSAKHI (ANECDOTE) No. 37.

From the days of Swami Bankhandiji, Viz: since Vikram Sambat 1880, when any snake is seen in "Kothar" (provision store room), an oath of allegiance of Swami Bankhandi is administered to him, on account of which he goes away. It has been observed some times, that when any snake is found sitting on the big earthen jar of ghee or big vessel of sugar or on the box of flour, he goes away at the name of Bunkhandi Sahib. On this account no snake is killed, but is confined in a wooden box and is let off in jungle. This can be observed even now. This was related by old and new Bhandaries (Sadhbella Meal Preparers) from Vikaram Era 1880 to Vikaram Era 1950.

GURSAKHI (ANECDOTE) No. 38.

In Vikaram Era 1881 Swami Bankhandi Sahib were going to the Kumbh fair of Godawari from Sadhbella on Jeth Wadi Baris (12th). Mahant Shamdas of Shikarpur Khatwala Dharamsala accompanied Swamiji as well. After passing from Bombay, they encamped at a tank on the road. The bhandaries began to prepare meals, and Swami Bankhandi began to recite scriptures of Shrimat Bhagwat with its meaning Chapter 11, composed in Dohras and Chaupais (poetries) as usual. The mind of one Bhandari who had to cook Dal and vegetables was attracted to this lecture (Katha) and forgot to put water in the Dal and vegetable which he had to prepare. On the completion of that Katha, that Bhandari saw that he had committed a gross mistake, as he had not put water into Dal and Vegetable at all. He communicated it to Swami Bankhandi Sahib and said that he had committed the mistake. On this Swamiji told him to put that Chadar (cloth sheet) on both the cooking pots and pray to God. Bhandari carried out Swamiji's orders, after which Dal and vegetable turned out to be tasteful and delicious as usual. All then assembled and took meals. Swamiji told Bhandari not to commit such a mistake again.

This was narrated to us by Mahant Saraw Dayal and Moolomal cotton merchant, who had originally heard it from Bawa Vishindas in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 39.

On Jeth Wadi Baris (12th) of Vikram Era 1881, Swami Bankhandi Sahib went from Sri Sadhbella to Godawari for Kumbh Fair. After the Kumb Fair was over, they came away to Kumb fair of Ujain, on Chet Wadi Chodis (14th) of Vikram Era 1881. On Jeth Wadi Ekam (1st) of Vikram Era 1882, Swami with his party left Ujain. On the road while travelling Swamiji arrived at a tank on Jeth Wadi Chodis and saw one big wooden log rolling in the tank. As soon as Swamiji entered it for bath, the wooden log came to Swamiji and touched Swamiji's feet. On this Swamiji said to the log, "Who art thou"? The log immediately transformed itself into the human form of a Yogi and stated, "I am Ramnath Sidh. For your holiness' interview I have assumed the shape of a wooden log and slept in the water to touch your holy feet". At the same time a "Yogi Sidh" who was a companion to Ramnath, came out of jungle. His name was Bharatnath. Both yogies came from Girnar and both fell at the feet of Swami Bankhandi Sahib, and prayed, "Sir, Generous Maharaj, feel pity on us. We have heard from several "Yogi Sidhs" that thou art a perfect Yogi and have gained mastery over all the organs of Yoga. Pray, teach us the method of transmitting our soul in the body of another person, same as Swami Shankar Acharaya had done and transmitted his soul in the body of one Raja. We shall never forget your kindness for all this".

Swamiji during the journey taught both Yogies the required method. Both Yogis were admiring Swamiji on the way. Thus all proceeded and arrived at the site of "Pushker Raj Tirath".

During the stay of Swamiji at "Pushkar Raj Tirath", both yogies halted in Swamiji's camp. There Swamiji taught them with experience. After this both Yogis took their departure by touching Swamiji's holy feet and went back to Girnar.

Bawa Vishindass and other Sadhus who accompanied Swami Bankhandi Sahib on this occasion, related this to Bawa Harnarain Das, Bawa Karandass, Bawa Chetan Perkash at Sadhbella. The latter two mahatmas related to us in Vikram Era 1949. Bawa Gurmukhdass younger (Gurji) a religious brother to Swami Bankhandi Sahib, whom Swamiji picked up from Bombay to accompany him to Godawari & Ujain Kumbh", narrated the same in Vikram Era 1914 to Bawa Chetan Perkash, Bawa Karandass, and Langra Bawa Haridass on the eve of "Prayag Raj Kumbh". All these again related the same to us in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 40.

In Vikram Era 1881, Swami Bankhandi Sahib went to Godawari Kumbh with his disciple Bawa Vishindas and other sadhus. While Swamiji arrived, one Hindoo Udasi Sadhoo of Punjab had also arrived there. His name was Tirvenidass. This sadhoo was in search of a perfect mahatama, and was much anxious to interview him.

At last while walking he saw Swami Bankhandi Sahib on the bank of Godawari, absorbed in deep meditation. Sadho Tirvenidass waited for the whole day, but Swamiji did not shake off the posture, hence he went back to his cottage disappointed. Next day he came there, but could not see Swami there and repented very much. Tirvenidass in great grief and sorrow enquired from other sadhus regarding the whereabouts of the Saint who was sitting there previous day. They replied that Godawari Kumbh Fair was then over, and he had gone away. The saint he spoke of was a resident of Sri Sadhbella Tirath Sukkur Sindh, and his name was Swami Bankhandi Sahib, and was heard saying that he would be going to visit "Ujain Kumbh Fair" of Vikram Era 1882.

Sadhoo Tirvenidass made up his mind, that once at least he must interview Swami Bankhandi Sahib; hence he proceeded towards "Ujain" where he interviewed Swami Bankhandi Sahib. After due reverence he entreated Swamiji, "What is the shape of God"?

Swamiji explained Tirvenidass fully and nicely; but he did not agree, and grew obstinate requesting for the actual revelation. Swamiji stayed for full one month at Ujain and Sadhoo Tirvenidass also remained there in the service of Swamiji.

Looking to the intense love, longing and devotedness of Tirvenidass, Swamiji showed him the actual revelation of "Vishnu Bhagwan" with 4 arms. This revelation of "Vishnu Bhagwan" was enjoyed by Bawa Vishindas and other sadhus who purified their eyes with the holy revelation. Tirvenidass was happy and remained in Ujain. Swamiji after leaving Ujain came to "Pushkar Raj" on Kartick Sudi Pooranmasi of Vikram Era 1882. From there Swamiji went to Girnar and other pilgrimages and on Shiv Ratri arrived at Sukkur Sri Sadhbella Tirath on Jeth Wadi Ashtimi of Vikram Era 1883.

Regarding sadhoo Tirvenidass he remained absorbed in the devote worship and enjoyed daily the revelation of "Vishnu Bhagwan", which he firmly believed to be due to the grace of Swami Bankhandi Sahib. Sadhoo Tirvendass came to Sukkur Sri Sadhbella Tirath on Besakhiday of Vikram Era 1884, and interviewed Swami Bankhandi Sahib. He remained for one year in Sri Sadhbella Tirath and left after Besakhi of Vikram Era 1885 and went to Ujain.

This was narrated by Bawa Vishindass to Chacha Issardass and "Gur Bhai" who narrated the same to us in Vikram Era 1949; also Bawa Vishindas narrated the same to his younger Gur Bhai (Religious brother) Bawa Tulsidass, who narrated to us in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 41

Before the arrival of Sri Swami Bankhandi Sahib in Sri Sadhbella Tirath, two snakes were already living there. One was "Ichachari" (one who could assume any form according to its choice). The other snake had "Muni" (Ahealer of snake bite) or a Pebble of inexhaustible illumination. On some occasions at the time of leisure when Swami sat on Tulsi Thalla, both snakes played with Swamiji. Some times they wreathed themselves round Swamiji's neck, some times they entwined round his arm making as arm bangles, some times they encircled round his upper arm as an armlet for it and some times they wove round his ankles as anklets and some times they served as ear-rings. Thus Swamiji appeared exactly as "Shankar Mahadeva." At this time, of the pilgrims who came in Sri Sadhbella Tirath to interview Swamiji, some did not approach him to touch his feet through fear of the snakes but bowed only from some distance. Both the snakes sat daily underneath "Gadi Sahib". All the times on the recital of scripture (Katha) by Swami Sahib, they behaved the same but as the attendance of the devoted followers at the recital increased, the presence of snakes struck terror in their minds. So on Baisudi Dasmi (tenth) of Vikram Samlat (Era) 1883, Swamiji ordered the snakes to take their abode in the separate holes under "Banian" tree near the old water-stall (North of Gadi Sahib) and directed them, that in view of the pilgrims coming there for his interview being afraid of the snakes they were to remain in the site fixed for them. On this the snake who could transform himself into any shape, prayed to Swamiji that at the time of recital of (Katha) scripture, he would assume the form of a young child.

to dispense with the fear of the people, and besides he would not harm any body and by this he would be able to enjoy Swamiji's Darshan. Hence he prayed for the grant of such permission which the Swamiji granted. After the demise of Swami Bankhandi Sahib and till Bawa Harnaraindass was alive, both the snakes lived in the hidden form, and heard the rictal in their holes in the forms of snakes. Pots filled with milk were kept near their holes daily, from which they took the milk, and then went away into their respective holes. In Vikram Era 1929 after the death of Mahraj Harnarindass Sahib, both the snakes went into jungle towards Bhandar (Kitchen) attached to the temple side. Milk was supplied regularly till Vikram Era 1940, after which when milk pots were found untouched, it was presumed that both the snakes had gone away and were no more there. The marble-stone throne of "Gadi Sahib" was built in Vikram Era 1950; before marble throne, it was made of ebony and below that wooden throne, there were two holes in which both snakes lived. Kothhari Bawa Karandass generally gave us the history of both the snakes, and on many occasions Swami Jairamdas at the time of the rictal "Katha" mentioned about them.

This was narrated in Vikram Era 1952, by Bhai Tejmal old Multani Sabzi Walla, and who came to Sri Sadhbella daily to hear Katha. The above Tejmal very often came from Multan to Sukkur by boat with his merchandise. But soon after he left that business and opened vegetable shop in Sukkur in Vikram Era 1901.

GURSAKHI (ANECDOTE) No. 42.

When Bawa Gurpat Sahib Udasin Mahant Sahib of Khairpur Mirs, came to Sri Sadhbella Tirath for darshan, he halted for the night in Sri Sadhbella Tirath. Mahant Gurpat Sahib once related to his chella (disciple) Bawa Harbhajandass, that on Kartak Sudi Chodas (fourteen) while he was in Sri Sadhbella Tirath, a Mandli (society) of Ascetic Sadhus came in night time in Sri Sadhbella Tirath to hold religious discourse with Swami Bankhandi Sahib and went away, and that after this he (Gurpat Sahib) also went to sleep. On the very night he also heard the most charming music in chorus accompanied by excellent musical instruments. At this he awoke and went to Swami Bankhandi Sahib who was sitting alone. He enquired from Swami Bankhandi Sahib who were those singing such fascinating songs and playing on the musical instruments. On this Swamiji answered that they were two parties of ascetics, mahatamas and "Gandravs" (celestial

dancers) who often came separately, one for discourse and the other dancing and singing before him. But that night the meeting of the parties synchronized. The band of "Gandravs" dancers had come from heaven and after their performance of dancing and singing went back. This was narrated to us in Vikram Era 1961 by Bawa Harbhajandass (disciple) of Mahant Gurpat Sahib who had heard the same from his Guru Mahant Gurpat Sahib in Vikram Era 1910.

GURSAKHI (ANECDOTE) No. 43

On Sudi Dasmi (10th) in Vikram Era 1884, Swami Bankhandi Sahib looking to the swell of the River Indus said to her, "Do not rise too much lest our hills should be flooded". The river water went on rising day after day. On this Swami Bankhandi Sahib thinking that the river did not seem to hear him, he took up his tongs of Dhuni (sacred fire-place) and with Swamiji put a curved demarcation line on both the hills and said, "From this day thou shalt not rise above this limit".

From that date upto this time the river does not rise beyond the mark. The river has risen several times but it does not rise above that mark. It was heard on several times that the rivers in the Punjab had risen too high but the water level at Sri Sadhbella Tirath does not rise above the demarcation. Even in the monsoons the river water at Sadhbella does not rise to the mark.

This instance of the will-wower of Swami Bankhandi Sahib is remarkable even up to this day, as the water never enters Sri Sadhbella Tirath.

In Vikram Era 1935, 1936, 1938, 1954, 1964, 1966, and 1986 when the river rose abnormally, the water never came in Sri Sadhbella Tirath. In Vikram Era 1986 the rivers Beas, Sutlej, Jhelum, and Attack all the above experienced abnormal rise, so much so that there was a cry all over the whole of Sindh Province, yet water never rose above Sri Sadhbella mark. This is the glory of the miracle of Swami Bankhandi Sahib.

GURSAKHI (ANECDOTE) No. 44.

On Budo Wadi Beej (2nd) Vikram Era 1884, a Muslim Syed Fakir came to Sri Sadhbella and let loose his troop of invisible genii and demons and ghosts to attack Swamiji. At that time some pilgrims were sitting

before Swamiji, who enquired from them if they saw the troop advancing towards him. All of them replied in negative. When the troop was drawing near Swami Bankhandi Sahib ordered his disciple Bawa Vishindass to bring knife and basket full of Meho, a kind of vegetable "Tindo". Swami Bankhandi Sahib with his own hands began cutting Meho vegetable.

As soon as the cutting of Meho (Tindo) vegetable commenced the necks of the demon troop began to be cut down from their bodies. When Swamiji finished the cutting of basket of Meho (Tindo) vegetable, the heads of the entire invisible troop of demons were separated from their bodies. There was a complete slaughter of them.

Seeing this the Muslim Syed fakir was astonished. He made a bow to Swami Bankhandi Sahib and admired highly Swamiji stating, "Sri Swamiji, thou art master of all powers, thou canst do what thou likest". Saying this he took pardon from Swamiji & went away & never came again. The pilgrim-audience enquired from Swamiji what it was, on which Swami Bankhandi Sahib related the whole story of demons, on hearing which all the men shouted "Jai. Jai".

This was related to us by Achar son of Rahimdino caste Bhati boatman resident of Bukkur Fort in Vikram 1960. Haroomal milk seller who had heard from his father Moolchand narrated to us in the same Era.

Note: Moolchand went daily to Sadhbella to hear Katha (scripture).

GURSAKHI (ANECDOTE) No. 44.

On Phagun Wadi Chodas (14th) Vikram Era 1884 on "Shivratri" day, one yogi named Ramnath was coming from Girnar to interview Swami Bankhandi Sahib in Sri Sadhbella Tirath in order to acquire the knowledge of reading one's heart.

At this time Swami Bankhandi Sahib had already left Sri Sadhbella by changing his form. He had put on a pair of wooden sandals and had gone towards Rohri Side on the other side of the river.

On the way the above yogi Ramnath considering Swami Bankhandi Sahib as a Sadhu said to him, "Where is Sadhbella?" On this Swamiji

answered, "You have come to acquire the knowledge of reading one's heart".

On this Yogi Ramnath fell at the feet of Swamiji saying, "Thou hast told me instantly the inward desire of my mind, which even the biggest and highest Yogis can not perceive and are ignorant of such Shakti. Kindly tell me who you are". On this Swamiji answered, "You may take me to be the same to whom you are going to learn the art of knowing the secrets of one's heart." Ramnath Yogi fell again at Swamiji's feet and prayed, "There is no doubt in your perfect power, hence pray, impart to me the required instructions". On this Swamiji said to Ramnath, "Go to Sadhbella and there I shall comply with your desire, not in this form but in my original shape in which I occupy "Gadi". Do not inform any one of my this form". Swamiji then proceeded a little and disappeared. Ramnath Yogi looked much for him here and there but to no purpose. He came by the ferry boat to Sri Sadhbella. There he asked other sadhus and finding Swami Bankhandi Sahib sitting on "Gadi Sahib", he bowed down.

On the next day Poojya Swamiji called Ramnath Yogi in "Biamunalo" where he informed him of his meeting on Rohri Side and began to teach him the mode of "Sidhi". The above Yogi remained for some time during which he learnt the required method from Swamiji. He left Sri Sadhbella Tirath after taking bath of Basaki of Vikram Era 1886 and after bowing to Swamiji went to Girnar. This was narrated by Bawa Vishindas disciple of Swami Bankhandi Sahib to Bawa Karandass and Bawa Chetan Parkash and both the latter narrated the same to us in Vikram Era 1950 on Kartik Wadi Beej (2nd).

GURSAKH! (ANECDOTE) No. 45.

Before the arrival of Swami Poojya Bankhandi Sahib in Vikram Era 1880, one Sadhu named Bawa Din Dayal came in Vikram Era 1844 on Chet Sudi Ekam (1st) and occupied the two combined hills situated in the heart of the River Indus. He died in Vikram Era 1856 on Phagan Sudi Chodas (14th).

After the death of Bawa Din Dayal Bawa Rookhar Udasi Audhoo (miracle manifestor), who had come along with his Guru Bawa Din Dayal in Vikram Era 1855 on Vesakh Sudi Beej (2nd), had remained as (chella) disciple to Bawa Din Dayal. After the death of his Guru, Bawa Rookhar

Udasin Audhoot built the shrine of his Guru on the small hill and named it after him as "Din Bello" & the large hill as Rookhar Belo". His death happened as under:—

Mirs then rulers of Sindh were living in Bukkur fort. To the Kazis and mullas who were also living with them in the same fort, the reputation of Bawa Rookhar Udasin Audhoot was an eye-sore and they became very hostile. In Vikram Era 1870 on Sawan Sudi Poornma the above Mullas and Kazis with other muslims came in night time on the big hill and killed Bawa Rookhar Udasin Audhoot with stones. Blood and milk oozed out from the body of Bawa Rookhar. At that-time a heavenly voice was heard saying, "Thou muslims have done this atrocious deed during my deep and austere devotion otherwise I would have capsized your boat. Now after a few years Poojya Mahraj Bankhandi Sahib Udasin, a perfect miracle displayer "Yoga Raj" will arrive and take possession of both the combined hills and teach you a lesson.

Bawa Rookhar's shrine was also built near the shrine of his Guru Din Dayal Udasin.

After the death of Bawa Rookhar Audhoot five other rover Udasi sadhoos came in Vikram Era 1871, 1872, 1873, 1874, and 1875 on the above hills. They were also killed by muslims one after another and their shrines are upto this time in existence near "Kothar Gadi" (provision manager's gadi). After this in Vikram Era 1880 on Beshakh Wadi Beej (2nd), Puj Padya Swami Bankhandi Sahib arrived and occupied both the hills and fixed his sacred fire - place and settled his residence and built a cottage of thatches and straws and lived there. The muslim of Bukkur Fort teased and troubled Swami Bankhandi Sahib too much by dismantling his cottage which he built one after another. This happened sereval times but Swami Bankhndi Sahib remained in silence. Muslims of Bukkur Fort told Swami Bankhandi Sahib that as after the demolition of cottages they had killed Bawa Rookhar Udasin Audhoot, similar would be his fate as well. They would never allow him to build any cottage there. In Vikram Era 1884 on Phagun Sudi Choth (4th), Muslims of Bukkur Fort came to Sri Sadhbella Tirath in the boat of Achar son of Rahimdino boatman. The muslims had come with the wicked intention of according him the same treatment as they had done to Bawa Rookhar Udasi Audhoot viz to kill him.

Swami Bankhandi Sahib with his "Yoga Shakti" (will - power) knew

atonce the evil object of the muslims, and separated all the organs of his body - legs separated, arms separated, and head separate. On the arrival of muslims they found the desire of their hearts already fulfilled (viz: they saw swamiji dead) and went back to Bukkur Fort.

Later on Muslims of Bukkur Fort heard that Swami Bankhandi Sahib was not dead but was safe and alive. Hence again on Budo Wadi Umavas of the same Era, they started in night time by boat for Sri Sadhbella Tirath. Swami Bankhandi Sahib by his Yog Shakti (will - power) learnt immediately the evil object of the muslims and thinking in mind that muslims persisted in their evil object, he pronounced a curse on them saying "All of you will be blind as this is the second time that you are coming here to tease sadhoos and saints." So it happened exactly & immediately all of them became blind except one boat-man who went back to Bukkur fort.

Note: Boatman had no evil object in mind to tease Swamiji nor he came down from his boat, hence he was left aloof and his eye-sight remained unaffected and he brought all the muslims back to Bukkur fort. Later on when it was heard by Mir Sahrabkhan the then Talpur (Ruler) of Bukkur Fort who considering Swami Bankhandi Sahib as perfect miracle displayer came in boat along with all blind muslims to apologize and obtain a pardon from Swamiji for their previous misconduct. On his arrival Swamiji told Mir Suhrabkhan, "Thou hast come to support murderers which is not the duty of a king. The duty of a king is to punish offenders".

On this Mir Suhrabkhan said, "Oh Sir, thou art full of mercy and generosity; offenders have already been punished that they have become blind and they now entreat and pray you to kindly grant pardon to these offenders, for they will never commit such a deed again." On the prayers and entreaties of Mir Suhrabkhan Swami Bankhandi Sahib granted the pardon, stating that their word would not go in vain, viz: offenders would remain blind for one month after which period they would be alright. This happened exactly as announced by Swamiji.

Mir Suhrabkhan seeing his request complied with by Hindoo Sadhu (Poojya Swami Bankhandi Sahib) became very happy in mind and gave a written order (Parvana) in Persian language, the meaning of the content of Parvana is that Hindoo Sadhu Bawa Bankhandi Sahib Udasin is a perfect

incarnation of God. He has very kindly accepted my humble request to give fresh and perfect new eye-sight to the blind muslims. He is the sole master of the two hills which are situated on the East and West in the middle of the River Indus. This right of proprietorship will be hereditary generation after generation. None will trouble them to quit. If any one does so he shall do it on pain of punishment, because on the above two combined hills Hindoo Sadhus have been living from ancient times. Mir Suhrabkhan affixed his ring seal and signature on the order (PARVANA) and placed it before the feet of Swami Bankhandi Sahib and went back by boat to Bukkur Fort with his staff. This order (PARVANA) is dated Bado Vadi Umavas in Vikram Era 1884 equal to HIJRI 28th Jamadal-Awal year 1245.

Swami Bankhandi Sahib named big hill as WADO SADHBELLO, and small hill as NANDHO SADHBELLO.

This was narrated by Achar son of Rahimdino boat-man aged 90 years caste Bhuti resident of Bukkur Fort who himself was in the boat in Vikram 1960, and by Gurdinomal Wadhumal goldsmith aged 100 years and resident of Old Sukkur in Vikram Era 1960, and in Vikram Era 1960 by Walloo son of Wario aged 90 years profession blacksmith and resident of Rohri, who himself had seen blind men getting down from the boat in Bukkur Fort, and Bachal Shah syed related the same in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 46.

One Udasin Mahatama named Pribhdas came in Sri Sadhbella Tirath in Vikram Era 1885 two days before Peshakhi holiday. At that time it was time for PANGAT (To serve food to all sadhoos and other present in Sri Sadhbella Tirath). At that time Swami Bankhandi Sahib ordered his chella (disciple) Bawa Vishindass to look for the new sadhoo if he was in the pangat. According to the orders Bawa Vishindass looked for him among the sadhoos and other present, but he found him sitting elsewhere. Bawa Vishindass requested him to sit in the row of the Sadhoos and dine there. That sadhu said that he would not take that food but rice-pudding. Bawa Vishindass brought this to the notice of Swami Bankhandi Sahib who ordered Bawa Vishindass to give him rice-pudding. On this Bawa Vishindass said, "Sir, no rice - pudding is prepared today, nor has any one sent it from outside hence rice-pudding is not available."

On this Swami Bankhandi Sahib ordered Bawa Vishindass to go inside the temple of Goddess ANNA PURNA where he would find a pot full of rice-pudding which should be given to the sadhus and distributed as well among all the present. According to Swamiji's instructions rice-pudding was fed to all and that every one was satisfied.

When the work of feeding provision was over, Swami Bankhandi Sahib sent for that Udasin sadhoo, and advised him saying "No sadhoo is to be tried or tested for the sake of miracle which brings down the wrath of God. One should be contented with what he gets for food." From that date that Udasin Sadhoo Pribhdass as long as he stayed in Sri Sadhbella Tirath learnt the study of YOGA from Swami Bankhandi Sahib. After passing Besakhi Holiday of Vikram Era 1886 he went to Nasik Tapo Ban which is on the bank of Godawari River.

This was narrated by Kothari Bawa Vishindass in Vikram Era 1915 to Bawa Karandass Sahib and Langra Bawa Haridass who both related the same in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 47.

On Besakh Sudi Beej (2nd) in Vikram Era 1885, one kazi living near Mausum Shah minaret came to Swami Bankhandi Sahib in Sri Sadhbella Tirath. He had two muslim munshis with himself. On their arrival in Sri Sadhbella, pointing to Swamiji he asked his muslim munshies who was that man sitting there. The munshis answered that he was the Hindu Udasin Sadhoo. Kazi again enquired from his munshis who was the proprietor of that place. The munshis answered that the man sitting there was the proprietor and his name was Bawa Bankhandi Sahib. On this Kazi told both the munshis to tell that sadhoo to get away from that residence. Saying this he went on the boat and became blind instantly. Seeing this state of Kazi both the munshis entreated Kazi, "Sir, this Hindu sadhu holds order (PARVANA) of proprietorship of both the hills which is granted by His Holiness. And the copy of such orders (PARVANA) is filed in our office record. It is sheer injustice on your part to order the Hindu sadhoo to leave the residence, and you see the result of such an order of injustice. This is the miracle of Hindu Sadhu. On learning from his munshis Kazi returned back and fell at Swami Bankhandi Sahib's feet, prayed for mercy and asked for pardon. Swami Bankhandi Sahib who possessed a gentle & kind heart seeing

Kazi repenting for his own actions pardoned him and restored him his eyesight, and said to the Kazi, "we are the sole master and proprietor of both the combined hills, and no one else can encroach here".

The Kazi became glad and after obtaining pardon for his rashness went away by boat.

This was narrated by syed Bachal Shah in Vikram Era 1954 and by mian Dital Shah in Vikram Era 1954.

GURSAKHI (ANECDOTE) No 48

On Sawan Sudi Ekadashi (11th) in Vikram Era 1885 several hindoos of Rohri, Bukkur fort, and old Sukkur came to Sri Sadhbella Tirath to interview Swami Bankhandi Sahib. All had " EKADASHI FAST ". All had come to sing religious hymns. All prayed to Swamiji, " Sir, how can you live under Khabar trees all of which are inter-twined with snakes & serpents, on which account we are very much afraid". On this Swamiji told them that he had no fear but if they feared they must sit opposite to him and sing the religious songs when all their fears would be dispelled. On hearing this they sat opposite to Swami Bankhandi Sahib and began singing religious songs, and all snakes & serpents which encircled the trees disappeared. At sunset all became ready to start. Swami Bankhandi Sahib gave two (sweet - meat balls of cheese) to each of them as they had Ekadashi fast, and after bowing to Swamiji all were saying among themselves that no one had brought that day the sweet " peras " to Swamiji and that owing to Ekadashi fast and knowing the craving of their hearts they had their desire fulfilled by him and all shouted, DHANIY BANKHANDI MAHRAJ ! DHANIY BANKHANDI MAHRAJ !! BRAVO, SWAMIJI.

This was narrated by Gurdinomal son of Wadhmal Bakhru goldsmith resident of Old Sukkur in Vikram Era 1956 and by Gangaram son of Nebhomal caste Phulira who had heard from his father in Vikram Era 1960 and by Kimatram Jajek who had heard from his father in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 49.

Shikarpuri Bhai Ramandass Gumbisi wala stated that on Sawan Sudi

Purima in Vikram Era 1885, his grand father came to Sri Sadhbella Tirath from Zindahpir (Varanpuri) paniwalla to interview Sri Swami Bankhandi Sahib. Swamiji ordered him that while going back he should get permission and announced that whoever left Sadhbello without permission would be dumb on arrival on the other side after leaving the ferry hut.

Ramandass stated, "My grand father left Sadhbella without permission and came in Varanpuri (Zindohpir) Paniwalla and became dumb. My father asked his father (i.e. my grand father) the cause of this but he could not speak. At last my grand father gave some idea of what had transpired by means of signs and went back to Sri Sadhbella Tirath and prayed for mercy and demanded pordon from Swami Bankhandi Sahib. Swamiji stated that owing to the disobedience of orders he would be alright after three days and gave some " BHABHUTI " (sacred ashes) and ordered that he should eat it. It exactly happened so. They halted for 3 days in ZINDAHPUR (Varanpuri), and he became alright after three days. He then fell at Swamiji's feet, took permission and went back to Shikarpur by bullock cart.

This was authenticated by Mahant Bawa Jamnadass Beragi and Pandit Khimiadass Udasi both in Vikram Era 1954.

GURSAKHI (ANECDOTE) No 50.

On Mangh Sudi Chath (6th) in Vikram Era 1885, Mir Suhrabkhan Talpuri came for interview to Sri Sadhbella Tirath with his staff and two sons (namely Mubarak Khan and Nasir Khan) who both were born by the blessing of Swami Bankhandi Sahib. He made both of his sons fall at Swami's feet and prayed, " Sire, both these children are your gift, kindly bless them".

Swamiji gave them PATASHAS (sugar lumps), a peice of cloth as present, and little Bhabhuti and blessed them. MIR Sahrabkhan further stated and entreated, "Sir, whatever thou may require I am ready to comply with." On this Swamiji answered, " what can you give? This whole world belongs to All-mighty God. You may give such things as you consider your own."

Mir Sahrabkhan after consideration answered, " Nothing belongs to me. Both earth and sky belong either to God or FAKIRS. What I have is due to their gift. What can I give Sir !

Mir Suhrabkhan realizing this entreated, " Sir, I have brought a written order (PARVANA) and place it before your holiness." He kept the written order (Parvana) at the feet of Swamiji and touched Swamiji's holy feet.

CONTENTS OF ORDER (PARVANA)

Whatever land lies round Chipri (which is now in new Sukkur) belongs to Bawa Bankhandi Sahib Hindu Fakir Sadhbella walla. He will be the proprietor of the same generation after generation.

This was authenticated in Vikram Era 1950 by Syed Ghaunsali Shah son of late Syed Mir Alishah Zamindar New Sukkur, in whose father's time the parvana was granted. And Bawa Karandass related the same to us in Vikram Era 1948.

GURSAKHI (ANECDOTE) No. 51.

On Mangh Sankrat in Vikram Era 1885, Sri Swami Bankhandi Sahib was attacked with fever. At that time Swamiji sent for his disciple Bawa Vishindass and told him that that day he was attacked with fever and stated further that although he was able enough to remove it yet it was not fair, because every one had to suffer according to KARMA (Actions) but there was one thing that that he had also to take bath in the (Sindu Ganga) River Indus, therefore the bathing materials had to be prepared.

After this Swamiji ordered (FEVER), " Oh ! thou sit in the (GODRI) quilted counterpane till such time as we have taken bath. Swamiji just removed his " GODRI " quilted counterpane and fever went in the Godri. After this Godri commenced jumping up and down. All Sadhus and other worldly people who were present at that time in Sadhbella were astonished to see it, and not knowing why " GODRI " was jumping up and down, they entreated Swami Bankhandi Sahib to explain why that Godri was jumping up and down. On this Swamiji smilingly answered that " Godri " was not jumping but it was the fever inside it who was jumping; for, he had ordered " FEVER " to remain inside the GODRI till such time as he had finished taking bath.

This was authenticated by Bawa Vishindass to Swami Haranaraindass his "GUR BHAI" in Vikram Era 1901, and by Bawa Chetan Perkash Alipur Ghalianwalla in Vikram Era 1914. The latter Bawa Chetan Perkash related the same to us in Vikram Era 1948.

GURSAKHI (ANECDOTE) No. 52.

On Phagan Wadi Beej (2nd) in Vikram Era 1885, about 15 or 16 YOGIS (NATHS) came to Sri Sadhbella Tirath early in the morning; their heads and bodies were of a superior order. They went directly in the room of Goddess Ananpurana where Swamiji was sitting upward on GADI. Yogis addressed "ADES", "ADES" and in reply Swamiji said, "SRI SATNAM HARAY", "SRI SATNAM HARAY" and called to Bawa Vishindass ordering him to spread a matting there which he brought immediately, and the Yogis (Naths) sat over it. Yogis had Bhabhuti (sacred ashes) applied to their bodies. After this Swamiji gave them cordial welcome and asked them about their welfare, and similarly Swamiji also informed them about his own. Swamiji offered them a cooling drink (cool water draught).

Yogis stated, "Oh Mahraj, on Phagan Wadi Chodis (14th) of Shivratri, there will be a conference of all Yogis (naths) in Girnar and the report of thy fame and popularity confirmed by our interior light has brought us all directly from Girnar to you to argue with you on the subject of Yoga and thus to remove our doubts. All Yogis "SIDHS" have appointed you as an arbitrator, and have also announced that Swami Bankhandi Sahib's decision will be final, and shall be accepted as conclusive by all." Swami Bankhandi Sahib gave them suitable replies to their queries. All the Yogis who had come there were satisfied and became very glad. They out of joy and delight repeatedly acclaimed, "Bankhandi Sahib Ki Jai. We have heard your decision and our doubts are now removed and the report of your popularity is confirmed by the testimony of our eye sight." Saying this they bade farewell, came out and disappeared.

People who were present at that time in Sri Sadhbella stated that they saw "Yogis" holding conversation with Swamiji, but they had not seen "Yogis" either coming or going by boat.

It is said that later on they learnt from Swami Bankhandi Sahib on enquiry that they were "Yogis" of Girnar, and that they had come by the same route by holding "Gutika" in their mouth (the force of mantras) and similarly they went back by the same route.

This was authenticated in Vikram Era 1948 by Kothari Bawa Harandass who had heard from Bawa Vishindass in Vikram Era 1915; and Bawa Swam Perakash who heard from old Bawa Chetan Perakash "Chirian Walla" related the same to us in Vikram Era 1945, and young Chetan Perakash Chella of Swam Perakash who had heard from Bawa Vishindass narrated the same to us in Vikram Era 1948.

GURSAKHI (ANECDOTE) No. 53.

From Vikram Era 1880 to 1886 the people who resorted to Sri Sadhbella for interview noticed that Swami Bankhandi Sahib prepared rice in a little kettle and duly covered it with a cloth-sheet as a cover, and yet the food was served as a full meal to all and sundry who went fully satisfied, but the little kettle remained full as before. All people were amazed and considering it to be a great wonder, for, they saw none having brought any sort of provision from outside, they thought that it was the miracle of Swami Bankhandi Sahib at which they vied with one another in their admiration of Swamiji. This wonderful procedure Swami Bankhandi Sahib kept up upto Vikram Era 1886.

Note:- The kettles (cooking utensils) of the time of Swami Bankhandi Sahib were in the temple of "Goddess Anna Purna" till Vikram Era 1962.

This was authenticated by Bawa Vishindass to Bawa Chetan Perakash and Langra Bawa Haridass. The latter two narrated to us in Vikram Era 1950; and Syed Bachal Shah son of Syed Allahdino Shah Fakir Bukhari aged 100 years of New Sukkur and Gurdinomal son of Wadhmal goldsmith aged 100 years of Sukkur narrated the same in Vikram Era 1963.

GURSAKHI (ANECDOTE) No. 54.

In Vikram Era 1880 when Swami Bankhandi Sahib came first in Sri Sadhbella Tirath, he built a cottage of thatches and straws at Kothar Dhuni Sahib and lived and engaged himself in Tapasia (deep devotion) there. When people gathered for Darshan, they came out and sat at that place where at present marble stone throne is located and interviewed all, satisfying their cherished desires individually regarding food by drawing out the same from the cottage. For instance one wishing for Ludoo (sweet made in round ball)

got the same, some who had appetite for Malpura (rich cake of ghee and sugar) had their desires satisfied, others who desired for TASMAL (rich pudding) duly received the same, and so on. On Mangh Sankrat in Vikram Era 1886 Mahant Shamdas Udasin came in Sri Sadhbella Tirath to take bath in the Holy Sindu Ganga (River Indus) where he got his food according to his own choice. He was quite surprised to see and thought in his mind that he saw neither collection of any sort of provision nor cows or buffaloes nor he found cooks to prepare the food, it was therefore a matter of wonder wherefrom so much ready food was provided. To remove his doubt he made a thorough search in every nook and corner from end of Hanumanji temple " KOTHAR " and from Ganeshji temple to " KOTHAR " and from there well to " BHANDAR " towards NIM and palm trees all round and Khabar Jungles and Banian trees, but he found nothing. After this he came before Swamiji for interview. Swamiji said to him, " MAHATMAJI, complete your search and with what result ". MAHANT Shamdas thought in his mind that Swami Bankhandi Sahib with his " YOGA SHAKTI " had known the secret of his heart. He entreated Swamiji, " Sir, thou knowest the secret of one's heart and thy miracles are known far and wide, undoubtedly thou art an incarnation of God ".

Note:- The " PARSHAD " (food gift) which Swamiji gave according to the pilgrim's individual choice continued on till Vikram Era 1887 after which Swamiji introduced the system of giving the same food-gift to all.

This was authenticated by Mahant Bawa Kashidas KHAT WALA Udasin Shikarpur Dharmshala in Vikram Era 1960; and Mahant Moolchand Udasin of Shikarpur related the same in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 55

After taking bath of Besakhi in Vikram Era 1887 in Sri Sadhbella Tirath, next day Pooj Swami Bankhandi Sahib left Sri Sadhbella Tirath for pilgrimage. He had along with him his disciple Bawa Vishindass, Bawa Gurmukhdas Bombay Walla and 7 other sadhus; and Mahant Shamdas of Shikarpur Khatawalla Dharmshala was also in their company. Swamiji went first to Kashmir and then to Sri Amarnath and from there came to Lahore where they halted in a garden. According to the orders of Raja Ranjitsingh (the then ruler of Punjab) the punishment of whipping was to be given

to a boy named Nathu singh. The father of the boy named Hirasingh came in garden with his son, fell at Swami Bankhandi Sahib's feet and entreated "Sire, True Satguru, keep up my respect and reputation and save this my son from being whipped and grant him pardon". Mahant Shamdass of Shikarpur who was sitting close by Swami Bankhandi Sahib too prayed endorsing the request of Hirasingh and added, "Sire, thou art master of all powers and one who seeks thy shelter should be protected". Swami Bankhandi Sahib who was very kind-hearted, consoled Hirasingh and said to him, "Come to me on the day of punishment of your son".

On Asu Sudi Poorinma of Vikram Era 1887 (the date fixed for whipping) Hirasingh along with his son Nathasingh came and fell at Swamiji's holy feet. Swamiji patting Nathasingh on his back blessed him and said "Oh boy, not a single hair of your body will be injured."

At the appointed time the officers arrived and took away the child Nathasingh.

The Policemen took him in the centre of the Bazaar and began to take off his clothing; as clothing was being taken off the body of Nathasingh, other garments appeared one after another till there was a heap of clothing, but the garment on the body of Nathasingh did not end. The Policemen of Raja Ranjitsingh seeing this wonder brought the matter to the notice of Raja Ranjitsingh, who arrived immediately on the spot and asked Hirasingh father of the boy, whom he worshipped by whose blessings clothings did not diminish on the body of his son.

On this Hirasingh answered with great humility, "Sir, RAJA SAHIB, my satguru is a perfect Mahatama who has shown mercy and pity on me and on my son and this is the effect of his blessings". Raja Ranjitsingh took the boy with himself and went direct into the garden where Swamiji was halting. Raja placed some golden sovereigns before Swami Bankhandi Sahib as his humble oblation and said, "Sir, how is it that the clothing on the body of this boy does not diminish". Swamiji answered that the boy did not deserve punishment any longer as he had sought his shelter.

On this Raja Ranjitsingh perceived Swamiji as perfect miracle manifestor and thought in his mind that if he became obstinate in inflicting punishment,

neither the clothings would end nor his orders executed, on the contrary that saint might curse him which would not be good for him. Raja Ranjitsingh obeyed orders of Swami Bankhandi Sahib and left the boy and said to Hirasingh, "Your Satguru Swami Bankhandi Sahib is undoubtedly a perfect saint with whose glory your son is let off". After this Swamiji went to Jagannath Puri, Gangasagar, thence to Mathra, Bindraban, Gokal and lastly to Hardwar in Vikram Era 1888 on the eve of Kumbh mella. Here Swamiji put his separate camp near Akhara. After the expiry of Kumbh fair Mahant Bawa Manahardass took Swami Bankhandi Sahib at his residence where Swamiji halted for some days. When Swamiji started some sadhus and Pandas on the way came to Mayapur.

It was evening time when Swamiji was sitting in the midst with the audience of sadhus and mahatamas all round and he just looked like the moon among the stars.

Swamiji imparted instructions there on the essence of the study of "Yog" and the manner of movements of breaths in the body.

This evoked for Swamiji admiration from all sadhus and Pandas and Yogis present among the audience and all cried in ecstasy "BRAVO: LORD BRAVO."

After leaving Hardwar Swamiji went on lecturing to Hindu audience to follow the path of Hindoo Sanatan Dharam and arrived at Jumbh Gungotri, Tri Jugi Narain Kedarnath, Badrinath and lastly Sukkur in the same Era on Kartak Vadi Teras (13th).

After that Swamiji left for Prag Raj Kumbh fair on Sawan Wad Ekam of Vikram Era 1890, and after enjoying Pryag Raj Kumbh fair Swamiji went to Chatur Kot, Amarkanth and other pilgrimages returning to Sukkur on Kartak Vadi Teris of Vikram Era 1891.

This was authenticated in Vikram Era 1956 by Bawa Karundass Sahib Kothari who had heard from Bawa Vishindass (Cella) disciple of Swami Bankhandi Sahib; and Mahant Bawa Kashidas Shikarpur Khat Dharamdas who had heard from his elders, related the same in the same Era.

Note:— In the Pilgrimage of Sri Amarnath, Swami Bankhandi Sahib's autograph in (Bahi) book of Panda is available upto this day in Sri Sadhbella Tirath.

Note:— Before the above pilgrimage Swami Bankhani Sahib passed Besakhi fair of Vikram Era 1886 at Sukkur Sadhbello and on the next day Swamiji started for pilgrimage of Sri Amarnath. Bawa Vishindass disciple and Bawa Gurmukhdass younger Gurbhai (religious brother to) Swamiji and residing in Bombay were also with Swamiji and after finishing the pilgrimage all returned to Sukkur Sadhbello on Poh Wadi Baris (12th) of the same Era viz; 1886.

GURSAKHI (ANECDOTE) No 56.

On Phagan Wadi Chodas (14th) in Vikram Era 1891 two Sadhus named Bholanath & Pragdas were living in Sri Sadhbella Tirath with Swami Bankhandi Sahib Mahraj and both served Swamiji with great zeal, love and affection, and Swamiji was also very much satisfied with their services. Seeing both sadhus going inside the temple of Annapurna Devi on Phagan Wadi Chodis (14th) Swamiji prevented them from entering the temple of Annapurna Devi for the future, because some times MAHADEVA came in the temple to Annapurna Devi. At that time if any ordinary man was found there, Mahadeva and Annapurna Devi through rage might curse them. On the next day both the sadhus led by the curiosity of enjoying the actual revelation of both Mahadeva and Annapurna Devi went into the temple of goddess Annapurna when to their dreadful surprise they saw terrible figures of the God and the goddess and ran back in dismay. In the night while shampooing Swamiji they prayed to him to inform them who the two most dreadful figures were inside the temple, on which account through fear they both ran backwards. On this Swamiji explained to them that the forms they saw were Mahadeva and Annapurna for which they had already been prevented from entering the temple. They were however very fortunate that they ran back quickly and had not been cursed. Infuture they should never enter without permission for fear of being cursed through anger by them, for they (the sadhus) had not at their back the power of deep devotion and austerity. They obeyed the orders of Swamiji and did not enter the temple of Annapurna Devi again. This is the chief cause that upto this time no one is allowed to enter the temple of Annapurna Devi without permission & the public are warned against entering the temple.

This was authenticated by several sadhus of that period. Bawa Vishindass disciple of Swami Bankhandi Sahib related to Bawa Karandas in Vikram Era 1915 and Bawa Chetan Perkash Chirianwalla narrated the same to Bawa Karandas in Vikram Era 1920. The latter Bawa Karandas mentioned the same to us in Vikram Era 1949 and young Bawa Chetan Perkash did in Vikram Era 1960 and Langra Bawa Haridas in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 57.

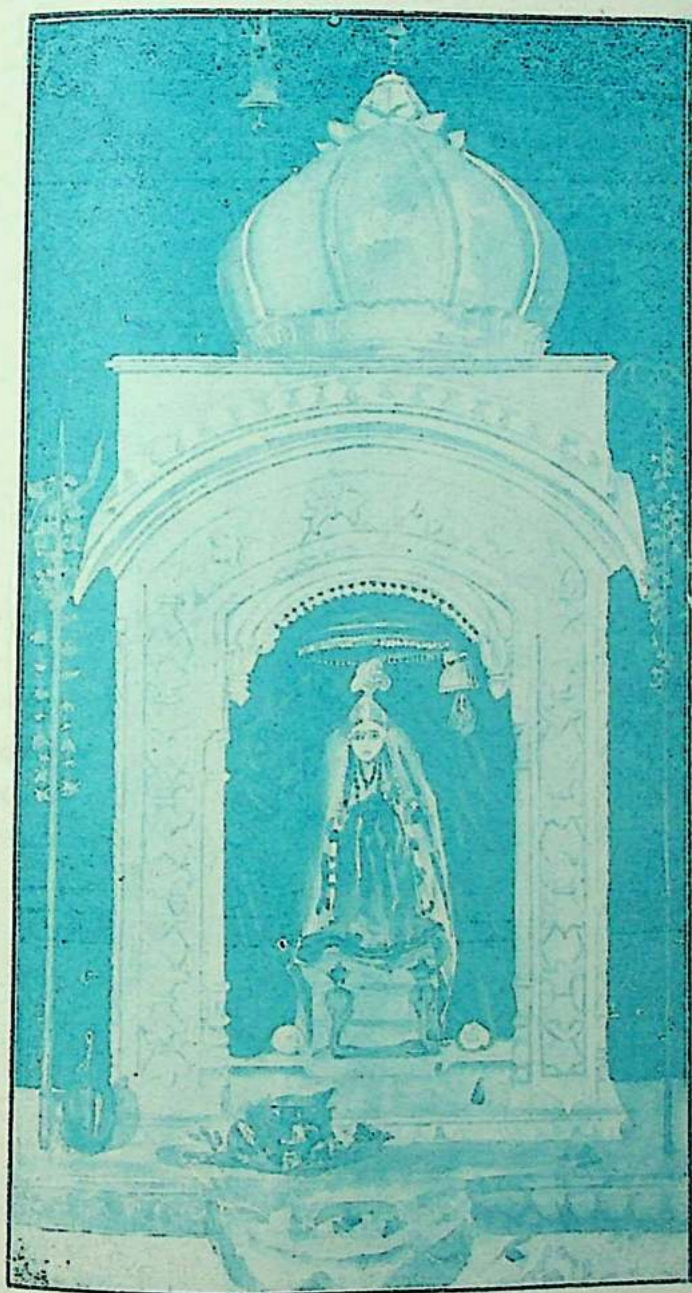
On the day of Asu Sudi Ashtimi (8th) in Vikram Era 1892 two Hindus of Shikarpur Sind named Bhai Begraj and Bhai Khialdas came to Sadhbella Tirath to interview Sri Swami Bankhandi Sahib. This day was one of the nine days dedicated to the worship of the goddess. In their presence Swamiji ordered his disciple Bawa Vishindass to go inside the temple of Annapurna Devi and bring some coins from the receptacle to be distributed among the Hindu virgin girls. At the order of Swamiji Bawa Vishindass went inside and came back praying that no coin was kept inside. Swamiji again ordered him to go inside and look closely as every thing was kept inside. Bawa Vishindass went inside again and saw heaps of Shikarpur copper coins. He brought a bag-ful of it lying in the receptacle and placed it before Swamiji. After this Swamiji gave one pice each and some quantity of Kanah Pershad and rice-pudding to the girls who were satisfied and went away.

This was authenticated by Bhai Begraj and Seth Khialdas (Lal Shikarpur) in Vikram Era 1961.

GURSAKHI (ANECDOTE) No 58

On the day of Kartak Chodis (14th) in Vikram Era 1892, Swami Bankhandi Sahib when aroused from deep meditation and reflection on his austerities ordered his disciple Bawa Vishindass to go to Rohri to bring some milk for him. At this order Bawa Vishindass went to Rohri, brought the milk, and after boiling the same gave it to Swamiji to drink. While drinking the milk Swamiji asked Bawa Vishindass to state to him what the "Mir" of Bukkur fort who met him on the way, told him about the power (YOGA SHAKTI) of his conversation with the Mir of Bukkur fort on the way. Bawa Vishindass understood that Swamiji knew by his Yoga power that he clasped both his hands in prayer and said, "Sir, thou art the knower of

कोठार भीतर श्री अन्न पूर्णाजी



SHRI ANNA PURNA GODDESS IN KOTHAR

secret of one's heart and I feel ashamed to narrate what the Mir said." Swamiji again told him to narrate what the Mir said. Bawa Vishindas stated with his hands clasped that the Mir of Bukkur fort asked him what had brought the Hindu Fakir to Rohri. On this he replied to him that he had gone to Rohri to buy some milk for his Satguru, Swami Bankhandi Sahib. On this Mir said that since his Satguru was a perfect Miracle manifestor, why could he not produce milk for himself in Sadhbella.

At the words which smelt of arrogance and pride on the part of Mir, Swamiji said to Bawa Vishindas, "AH ! Mir has now become so proud and states, I am perfect miracle manifestor and that why can't I produce milk for me in Sadhbella and why I send a man to Rohri for the purpose. Bawa Vishindas answered, " Yes Sir, this is what he said. " Swamiji said to Bawa Vishindas that the Mir had become proud & that after 8 years from that day their rule would come to end and FIRANGI (the English) would come from far off seas and rule over the land. It exactly happened so. The English came to Sindh in Vikram Era 1900 and within the course of two months after their arrival, they defeated the Mirs and took possession of his land.

This was related by Bawa Vishindas disciple of Swami Bankhandi Sahib to Bawa Karandass, Bawa Chetan Perakash, Seth Tahilmal Coy, Seth Moolchand and to others who narrated the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 59.

In Vikram Era 1892 there broke out a severe famine in Marwar, such a famine that the inhabitants of the whole of Marwar were in great distress and difficulty. Owing to the helplessness there was separation between father and son, daughter and mother and husband and wife. Several persons began to make their living by selling their daughters and sons. At last being very much hard-pressed by pangs of hunger and after wandering from place to place, they arrived at SRI SADHBELLA TIRATH. Pooj Swami Bankhandi Mahraj seeing Marwaries before him in a great gathering at the time of the recital of the scripture in the evening of the holy VASHISHT (which is a holy book of vedant about Sri Ramchandra and Mahraj Vashisht) sent for small vessel containing cooked sweet rice. After putting a white sheet of cloth over it he asked his disciple Bawa Vishindass out of the sadhus present, to distribute the contents of the small vessel among the marwaries and also amongst the Sat-sangis present. All the marwaries and sadhus took full

meals, still the contents of the small vessel could not be exhausted. There remained none in Sadhbella who did not partake to his complete satisfaction of the miraculous food of Swamiji. On the next day also the same marwaris came in Sadhbella and again they were fed. At that time there was pangat (sitting at meals) of the public at large, where Sudeshwar Mahraj observed that after taking full meals some took away the food in their cloths. Then he ordered them to take food there to satiety but not to take it away outside. They should take as much as they could eat, because by throwing away food they disrespected the grain Devta. Since that time people have been acting according to his orders.

The story of this small vessel became known in the whole of Sindh and Puj Swamiji was admired on all sides. Those hundreds of marwaris and others who had taken meals from that small vessel began to admire Swamiji and call him a perfect Yogi Raj Sidh where ever they went.

This story was narrated in Vikram Era 1956 by Bhai Gurdinomal goldsmith of Bakhar who had seen it with his own eyes, and Seth Chatomal of Rohri who had also heard from his father narrated the same in the same sambat (In Vikram Era 1892 there was a cry of famine in the whole of Hindustan) and when in Vikram Era 1956 famine again broke out in India the above story of 1892 was narrated by people.

GURSAKHI (ANECDOTE) No. 60.

On Jeth Vadi Ashtimi (8th) in Vikram Era 1893 about thirty persons came to bow down before Puj Bankhandi Mahraj at Sri Sadhbella. In those days the river was swollen, all expected that they would take Malpura and Puries (i.e. a kind of luxurious diet). After bowing down when they sat in the sabha mandal, Pooj Mahraj ordered his disciple Vishindass to distribute the food of Malpuras and poories amongst those persons. At that time meals had already been served, Bawa Vishindas requested Swamiji that pulse Dal, Phulka (Bread) and rice had been fed and that Malpuras and Poories had not been prepared in the Bhandara. Thereupon Puj Swamiji replied that he should take out from the food-supplying wooden Thals which were lying covered outside. When Bawa Vishindas removed the cover of Thals, he found that every thing was ready-made according to the orders of Puj Satguru. He began to think in his mind that first he had himself seen that there was nothing in those Thals and how they were now full. He came to the conclusion that it was all due to the blessings of satguru and then he distributed

Malpuras and Puries etc amongst the people.

When he had fed all the present fully, Puj Swamiji ordered that it should be distributed till evening. Bawa Vishindass obeyed the orders and went on distributing. Seeing this the persons were greatly astonished. Their minds were impressed with the influence of miracles and they began to praise Puj Swamiji and went away.

This Story was narrated by Gurdinomal son of Wadhumalani in Vikram Era 1951. Amongst those thirty persons there were people of Rohri, Bakhar and old Sukkur also. The same story was also narrated in Vikram Era 1950 by Seth Rijhumal of old Sukkur who was then ten or eleven years old and who had come with his father Mengraj in Sri Sadhbello.

GURSAKHI (ANECDOTE) No. 61.

Mahant Poorandas of Rohri relates this story. " When in Vikram Era 1880 Puj Swami Bankhandi Mahraj Udasin came and lived on both the hills of Sadhbella, my guru and myself experienced great difficulty in visiting Sri Sadhbella because in the swollen river the boat with great difficulty could reach Bombay Ghat. On Sawan Sudi Teej Vikram Era 1893 we started from Rohri in boat for interviewing Swami Bankhandi Mahraj in Sri Sadhbella. At that time the boat could not reach Bombay Ghat. The boatmen tried their level best but the boat could not come out of the whirlpool of water and the boatmen were tired. The water was on the rise owing to the Monsoon season. At last Puj Swami Bankhandi Mahraj came to know that the boat had been caught in the whirlpool and was unable to come out of it. Then he himself came at Bombay Ghat and exhorted us not to lose heart. You are coming for my Darshan and after this round of water your boat will come directly to the Ghat. It exactly happened so and without any difficulty the boat reached the Ghat and we were delighted at the Darshan of Swamiji. In those days several Mahatamas used to come to Puj Sudeshwar Mahraj Bankhandi Sahib at Sri Sadhbella Tirath to learn the practice of Yoga and movements of breaths and the art of sewing Godri as per muscles and arteries in the body. I too had the fortune to learn the practice of Yoga from Puj Swami Bankhandi Sahib ".

This story was narrated by Mahatama Poorandass in Vikram Era 1957.

GURSAKHI (ANECDOTE) No. 62.

On Sawan Sudi Panchami in Vikram Era 1893 a pig had come out

from the jungle and was floating in the river and came to the side of Sadhbella. After roaming about here and there and being driven away by sadhus, he gave a jump from Haradwar Ghat into the river and floated away. A fisherman of Rohri saw it jumping and he followed him and when he was near him and found that he was a wild Pig, he became frightened and began to invoke the aid of Puj Bankhandi Sahib to save him from that calamity. The name of that fisherman was Manwar. The power of the pig was already on the wane by the Darshan of Puj Swamiji. The house of that fisherman was near the bungalow of the House Sahib and coming down from his small boat he fled away to his cottage. In those days New Sukkur was not yet populated and was like a jungle. On the same day in the evening the fisherman came to Puj Swamiji at Sadhbella and narrated the whole incident and told him that he had been saved from the calamity by uttering his name. That day in the morning a pig jumped from Haradwar Ghat and entered into the river and he followed him. But on the contrary the pig was coming to bite him and trying to break the boat by pushing it and was trying to climb over the boat and he was remembering Him and not allowing him to climb over the boat. At last he brought the boat by the side of New Sukkur and the pig was also coming by the side of his boat and reached the bank. He came down from the boat and went and hid himself in his cottage and began to invoke His blessing to save him. After two hours he saw that the pig was not there and had gone away into the jungle. Then he too came out of his cottage and was at ease. This was due to all his grace and therefore he had come to lie down at his feet. He was the incarnation of God. Puj Swamiji after hearing his story blessed him and he then went home.

This story was narrated in Vikram Era 1953 by pandit Bawa Saraydayal who had heard it from Bawa Chetan Perakash Chirianwalla, and the same story was also narrated in Vikram Era 1955 by Mahant Kalayash of Old Sukkur, a Tikanedar who had heard it from his guru.

Note:— Similarly in Vikram Era 1953 on Jeth Sudi Ashatimi a pig came to Sadhbella from the river and began to bite Suthro Udasi, but he was saved by uttering the name of Puj Bankhandi Sahib. Again in Vikram Era 1955 on Akhar Sudi Beej a pig floated down the river and by the force of waves of the river he climbed over the boat of Laloo fisherman. The fisherman out of fear uttered the name of Pooj Bankhandi Sahib and caught hold of the pig and brought him to the bank and at the order of Swami Harnamdas he left him into the jungle.

GURSAKHI (ANECDOTE) No. 64.

On Kartak Vadi Giyaris in Vikram Era 1893 Kanah Pershad was prepared in Sri Sadhbella. Puj Swami Sudeshwar Bankhandi Sahib called a Nirban sadhu Sewadas of Punjab and told him to distribute Kanah Pershad equally amongst all persons. The Sadhu accordingly distributed it amongst the male persons but when he went to do so amongst the females he did not give it to a girl who was lying in the lap of the woman. This matter came to the ears of Pooj Swamiji who being irritated a little exhorted Bawa Sewandas that he should know that the same soul animated all, whether girls or males or females. Sewadas felt this a little and he passed that night in the small Sadhbella but he had love for Puj Swamiji. Next day he came to swamiji and with folded hands requested him to forgive him as he had been away from him last night. Pooj Swamiji in loving terms asked him why he had kept away from him & said, "It is the nature of the sadhus that they should look to all equally. We wanted to teach you that nature." At this teaching he bowed down on the feet of swamiji and asked for pardon. Pooj Swamiji finding his humble nature became merciful and gave him instructions and within a few days he made him a good man of learning. This is the result of the company of sadhu Mahatamas.

Sadhu Sewandass in Vikram Era 1900 took leave from Pooj Mahraj and went to a foreign place.

This story was narrated by Lalchand Hakim of old Sukkur to his son Sobhraj who narrated the same to us in Vikram Era 1954 and again in 1962. The above story was also heard by Bawa Karandass from Bawa Vishindas disciple of Pooj Bankhandi Sahib who narrated in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 65.

On Sawan Sudi Ashtimi in Vikram Era 1894 after GOPAL GHAPHA, Pooj Swami Bankhandi Mahraj had finished Katha of Vishnu Poran and several other sadhus were sitting near him. At that time Pooj Mahraj found Bawa Vishindass dozing. He laughed and told him that he had now got tired of attending to the kitchen duties, hence he should now give up that work and listen attentively to Katha. Again next day also while hearing Katha he fell asleep owing to the fatigue; that day a black snake came out of the hole nearby and folded round the legs of Bawa Vishindass. When he began to raise the cries of pain Pooj Swamij told him why he did not listen to Katha attentively. He ordered the snake to bite him well. When he found Bawa

Vishindas in an unconscious state he thought that such a punishment was enough for him. He thereupon ordered the snake to go away. At orders from Pooj Sideshwar mahraj the snake atonce disappeared. The Pooj Swamiji by his YOGA SHAKTI (will power) restored Bawa Vishindass to the state of consciousness and warned him that in future he should listen to Katha attentively, which he accordingly did in future. The reader should learn a lesson from this and not sleep at the time of Katha but listen attentively to what is being preached in Katha and act accordingly.

This story was heard by pandat Suyem Perkash from Sadhus residing in Sadhibella in those days, who narrated to us in Vikram Era 1945; and his disciple Chetan Perkash also heard from the afore said Bawa Vishindass and narrated to us in Vikram Era 1951, and Chetan Perkash Chiranwalla who had seen it with his own eyes also narrated to us in Vikram Era 1945; similarly other old sadhus also used to say so.

GURSAKHI (ANECDOTE) No. 66.

On Akhar Vadi Ashtami in Vikram Era 1896, Mahant Gangaram Udasin sent a man from Hyderabad to Sri Bankhandi Mahraj to make arrangement for aasthan (succession to the Gadi). Pooj Swamiji took his disciple Bawa Vishindass and other sadhus with himself. At that time Mahant Gangaram was in a serious condition. He became better after getting darshan of Pooj Swami Bankhandi Mahraj. Then Swami told him that he would live for 5 years more. In those days Mir Nasirkhan was on the Gadi of Mir in Hyderabad Sindh and visited Mahant Bawa Gangaram frequently. Hearing about his recovery at the hands of Swamiji, Mir Sahib on Sawan Sudi Purman came to touch the feet of Swami Bankhandi Mahraj with great respect and bowing down he sat before him and prayed for being blessed with a son. He said, "Thou art a Shah of Shahs, an emperor, an incarnation of God, your power is great and you have become one with Almighty Lord. From your unbounded treasure you may bestow the favour upon me." Saying this he knelt on his feet and offered Rupees one thousand as "BHET" (donation). Finding Mir keenly desirous of a son Pooj Swamiji told him that he should put faith in sadhus who are the images of God, & he would be blessed with a son. After getting such blessing the Mir took leave and went away.

Four months had passed since Pooj Swami Sidheshwar Mahant Bankhandi Sahib was staying at Hyderabad. There on Asu Sudi Ashtami in Vikram 1896, a lady cherishing a keen desire for a son, in company

her husband Diwan Ramchand came before the feet of Pooj Mahraj. Diwan Ramchand requested Pooj Mahraj for taking meals at his house. Looking to his earnest request Pooj Mahraj acceded to his request. On the next day Pooj Mahraj in company of Mahant Gangaram and other sadhus went to take meals. There the wife of Diwan Ramchand entreated Puj Bankhandi Sahib saying that she had four daughters and that she cherished a keen desire for a son. He might kindly show mercy upon her, an humble creature. Pooj Mahraj replied that she was not destined to have a son. Thereupon the lady with great humility again made a request that Sadhu Mahatamas had power even to alter fate. Hence she craved for mercy. Looking to the keen eagerness of the lady and her humiliating tone, Pooj Mahraj told her that after the birth of seven daughters she would have a son. Hearing this the lady became a bit sorry for it was not known that she would get a son and see him with her own eyes. Thereupon Swamiji told her to have patience and then they went home.

Soon after Pooj Swamiji left Hyderabad and reached Sukkur on Kati Vadi Ashtimi of the same Era. Mir Nasirkhan & Mir Bajan Khan who also cherished a keen desire for a son, both accompanied Pooj Mahraj to Sukkur. Pooj Swamiji blessed Mir Bajan Khan also with a son out of his unlimited grace.

The lady who was blessed by Pooj Swamiji at last got a son after 7 daughters, whom she named as Sadhuram. When in Vikram 1900 Mahant Gangaram breathed his last at Hyderabad, Pooj Swamiji went there on Miti Asu Vadi Ashtimi. Diwan Ramchand who was blessed by Pooj Mahraj took his wife and son and came to Pooj Mahraj for bowing down and touching the feet. Mir Nasirkhan and Bajan Khan who were blessed by Pooj Swami Bankhandi Sahib also got sons. Both had got sons on the same date and at the same time. Both came in the same Era to Hyderabad to pay respects and touch the feet of Pooj Bankhandi Sahib. Both the Mirs till the end of their lives continued admiring the power of Pooj Swami. Such is the blessing of true sadhus. This time Pooj Mahraj stayed at Hyderabad for a month. Vazir Dalpatsingh who was Vazir of Mirs of Bakhar and who had now become sick of worldly enjoyments came at the feet of Pooj Bankhandi Sahib, and after dedicating all his property to him became his disciple on Assu Sudi Purman in Vikram Era 1900. Pooj Mahraj after informing his followers about his leaving Hyderabad and after giving interviews to them arrived at Sri Sadhbella on Kati Vadi Ashtimi of the same Era.

This story was narrated to us by Diwan Girdharidass and Karachand the two brothers of Swami Herpershad in Vikram Era 1937 Hyderabad.

Note :- Puj Swami Bankhandi Mahraj while going from Sukkur Hyderabad and also on return journey had travelled by boat in Vikram Era 1896 and by steam boat in Vikram Era 1900.

GURSAKHI (ANECDOTE) No. 67.

On Mangh Vadi 6th, in Vikram Era 1897 two Muslim Syed Fakirs of Rohri named Bedal and Bekas heard about the miraculous powers of Pooj Bankhandi Mahraj from several Hindus and Musulmans and they thought in their minds that they should visit such a miraculous Hindoo Udasī Mahatama and see whether he was really the possessor of the miracle or was merely a hearsay. Therefore along with fifty other men and mounted on horses they came in a boat to Sri Sadhbella. They respectfully saluted and bowed down before Pooj Bankhandi Mahraj and enquired about health and welfare from each other. Seeing that there was no grass on both the banks they asked for grass for horses from Pooj Bankhandi Sahib. Pooj Bankhandi Sahib pointed them out the direction of small Sadhbella and told them to feed grass to horses there at small Sadhbella. They went there and found that really there was plenty of grass and several kinds of mounds of grass here and there. They became astonished and fed their horses. Then they demanded grain for their meals from Pooj Sideshwar Mahraj. Pooj Sideshwar gave bread and $1\frac{1}{2}$ pae of milk to each of the 52 persons from his danda (a small basket) of food and satisfied them fully. After seeing these miracles Bedal & Bekas Fakirs and their comrades became very much astonished and said that he had higher powers than them and with folded hands they said, "Thou art the master of miracles and united with God an incarnation of God and thou canst do whatever thou likest to do in this world and thou art master of the world. Our pride has now been vanquished." Saying this both fell at his feet. Pooj Swami gave them instructions and exhorted them about their ways and manners. From that day they followed according to his advice and became his followers. While departing Pooj Swamiji told them that while going to mahatamas they should not ride on horses.

This story was narrated in Vikram Era 1958 by Mir Dital shah and late Mir Sahib Gulamalishah Syed Mirki of old Sukkur and was also narrated

by Mahant Gangaram Udasin & Mahant Poorandass, both of Rohri in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 68.

An old lady of Bukkur named Moolibai gives this story, that on Veshakh Vadi Panchami Vikram Era 1898, a poor man of Rohri named Bhai Bhojomal invited Pooj Swami Bankhandi Sahib for taking meals at his house. This devoted follower was a poor person and got meals prepared to a small extent. This matter reached the ear of Pooj Swamiji. He at once ordered that a CHADAR be put over the cooked food prepared by the poor person and then he ordered that people should sit in gathering and take meals. Then all sadhus and brahmans took full meals but the food was not exhausted, & they took pershad also to their homes. When they removed CHADAR the remaining food was distributed amongst the inmates of the houses. Seeing this all persons became glad and began to admire Mahraj & began to sing his praise and all people took Pooj Swamiji in a boat to Sri Sadhbella Tirath and then returned home.

This was narrated to me by the above said lady in Vikram 1948 and by Bhai Satram Bhagat of Daharki in Vikram Era 1956, who heard the same from Bhai Vasanram of Rohri.

GURSAKHI (ANECDOTE) No. 69.

Finding the famous name of Pooj Swami Pankhandi Mahraj becoming more popular day by day, the mahomedan Pirs, Fakirs and zamindars of Rohri got jealous and they firmly resolved to drown him by throwing him over into the river when he the Hindu Fakir might be observed in prayers and that thus neither he would be living nor he would be able to curse them. With this view, embracing an opportunity on the Dasmi day of Vesakh Vadi Sambat 1898 they repaired to Sadhbello. But they had hardly arrived there when Swamiji also opened his eyes from the prayers. The mahomedans therefore took up stones and flung at Swamiji, one stone actually striking him, but from the wound instead of blood milk began to come out. Just then Swamiji turned his eyes towards the Mahomedans and the arms of those that were about to fling stones at Swamiji became stiched where they were and would not ludge either upward or downwards. Swamiji then seeing that they had visited the place with a bad intention said to them, "A fakir is the master of all the earth and no body can remove him from the place

where he desires to seat himself. You have been overpowered by evil motives and you are reaping the fruit of them. Within 3 years white skinned people will come and destroy the Mahamedan power." To them it was a bolt from the blue and they began to weep bitterly and offer apologies, their arms yet remaining frozen in the upraised position. On their apologies Swamiji told them that his words could not be retracted but since they had heard and repented, their arms would be restored to the natural position within a month. Thus they went back repenting over their action and praying for forgiveness and their arms became alright in a month. According to the prediction of Pooj Bankhandi Sahib, the English rule came to be established in Vikram Era 1900 (1843 A. D.).

This was related to me by Seth Mulchand Gangaram Khatri Terang of Old Sukkur in Vikram Era 1956 and by Ali son of Moosan aged about 85 years, caste Unsari Pinjara in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 70.

On Jeth Wadi 5th Vikram Era 1898, one sadhu by name Surijant who knew the art of Kimia (alchemy) came to Sri Sadhbella Tirath. Observing that daily charity was going on there, he thought that if he imparted his art to Swamiji, it would become very useful; but seeing the flash of gold light in the forehead and the beautiful Gur-shape organs of Mahant Bankhandi Sahib he got dazzled and could not take courage to approach Swamiji. He therefore showed that art to his Chella Bawa Vishindas who took the same and showed to Swami Bankhandi Sahib. Swamiji threw all medicines and gold into the river and ordered his Chella to look up to the Banyan tree. As Bawa Vishindas raised his eyes up, he viewed several leaves of gold in the tree and also he saw a wonderful flash of light which led him to high admiration and he began to kiss the feet of Swamiji. Marking this flash Puj Swamiji, other Sadhus Mahatamas and Gristies (worldly people) have since been calling these trees Akia, Bat, Culp, which continues till this day. Who ever under these trees cherishes a desire gets it accomplished. These three combined trees of Bur are still in existence and there is strict prohibition by the Mahant of Sri Sadhbella to pluck their leaves etc to which effect also there is a notice board suspended.

This was told to me by Bawa Karandass Sahib and Bawa Chetan Perkash who both heard the same from Bawa Chetan Perkash Chirana.

who himself was present on the scene and by Bawa Issardass who heard it from Bawa Vishindass Chella of Satguru Bankhandi in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 71.

In Vikram Era 1898 the Bukkur Castle which lay in the River Indus was the place of Gadi of Mirs in Sind. It contained beautiful buildings, Shish Mahal & parks within. Sometimes the Mir of that place used to seat himself in a Chair placed on a sandal made of Shisham (ebony) having 12 marginal doors, which lay in a Shisham-made boat. He rowed in that and enjoyed the river. Once on Phagun Sudi Teras (13th) Vikram Era 1898 the Mir while enjoying the dance of the dancing girls came and landed at Kushavrit Ghat of Sri Sadhbello at about 9 A. M. This Ghat was also known by the name of Bombay Ghat, because of breeze blowing during Summer there and no cold wind blowing during Winter. Naturally Swamiji also having a stroll turned up there. Mir Sahib seeing Swamiji coming, got up and saluted him and made him sit in a chair. Puj Swamiji sent for Parshad and distributing it amongst all instructed them not to visit the place in future with a motive of dance enjoyment but to visit the same by all means with a view to catch a glimpse of Swamiji. Then the Mir with whole of his retinue retired.

Again on Jeth Sudi Dasmi Vikram Era 1899 the Mir rowing in the very boat came to Hardwar Ghat with a very large assembly of people & at that very place got the dancing commenced. It was about 6 or 7 P. M. Pooj Swamiji was sitting on the Tulsi Thalla on account of heat and marking this conduct of Mir pronounced a curse upon him, "You will neither sit in this boat and enjoy the enchantments nor you will occupy a seat on this sandal. We will sit on this sandal." This on the contrary added to the merry-making of the Mir. Puj Swamiji finding him still arrogant told him that his sway would disappear in the next year. Hearing this curse of Swamiji the wits of all sitting in the boat went wool-gathering. The courtiers and fakirs who were with the Mir came crying for mercy and threw themselves at the feet of Bankhandi Sahib saying, "Forgive, have mercy; be kind, Oh ! real sire." One of these Fakirs began to entreat most humbly with hands folded saying, "Oh ! perfect fakir, do kindly confer upon me too a little boon out of your bountiful store." On which Swamiji got pleased to bless him that he neither would be burnt by fire nor would be drowned in water. This fakir was resident of Manjhanda. But the puffed up Mir

notwithstanding all these facts still kept on laughing and rowed away with the dance continuing. No sooner were the comrades of the Mir talking about the curse of Swaiji amongst themselves than the boat was caught in the whirlpool of JAMALI KAMALI and became full of water. All in the boat began to weep and raised a hue and cry praying loudly for mercy and forgiveness. Puj Swamiji hearing their cries and lamentations felt pity for them and raising his arms said to them, "It is mercy; it is mercy." Soon as this was said the boat also reached the bank of the river near GANESH GHAT and all landed safely, only the clothes of all getting wet by the rippling water. The Mir through fear of being drowned, got an attack of fever and then in honour of getting a narrow escape from being drowned or in other words in the joy of getting a new leaf of life held a Durbar, where he spoke very highly of Puj Bankhandi Sahib saying that he was a perfect "Olgat" (one with God). From that day onwards the Mir became a firm believer in Swamiji and used to catch glimpse of his face daily from his mahaal and used to invoke blessings and mercy. The Shisham Sandal which was placed in the Shisham boat was, after the rule of the Mirs decayed, removed to Sri Sadhbella in Vikram Era 1900 for Swami Bankhandi Sahib to sit on. Swami Harnaraindas who at first was a wazir of the Mirs and latter on came to be chella of Mahraj Bankhandi Sahib. After a lapse of several years the boat got rotten and old and broke into pieces which floated down the river and was seized by certain sadhus. The sandal of Shisham was placed on a raised platform made of marble stone. The present Sanghasan (throne) was made in the days of Mahant Swami Jeramdass Sahib and Shisham Sandal still lies in the Sri Sadhbella near GANESH GHAT.

This was related to me by Bawa Karandass who heard it from Panna Naraindass in Vikram Era 1950 and by Chetan Perakash who heard it from Bawa Vishindass in the same year.

GURSAKHI (ANECDOTE) No. 72.

As far as the two pillars of the Bukkur bridge leading from Sukkur to Rohri there was a hill named KHARRI and water of that place as well as the water of Sadhbella drain used to flow vigorously with a roaring sound on account of its dashing against the hill, and thus it was so named. At that place during monsoons there was a thunder like that of lightning and sound was horrible. There was a fear of a person falling down. From the drain in the third part of Bukkur through which water flowed, water dried up during

Winter and people could by foot visit the castle and Zindahpir (Waranpuri) of water. Over this Kharri, lay the houses of several Mahomedans and Kazis. All these muslims and kazies together with all other residents of kharri came in boat to Swami Bankhandi Sahib to Sri Sadhbella Tirath on Akhar Vadi Treej (3rd) in Vikram Era 1899 and asked him to clear away from Sri Sadhbella as they would get their houses built there. In reply Swamiji told them that they could not build their houses there, and on the contrary the bricks and other materials that they collected for building their houses would float down to Sri Sadhbella, and would be used by him in building houses there. The mahamedans began to kick up a row further and to demolish the hedges and huts made in Sri Sadhbella, when all at once their vision blurred and they became blind. All looking to this miracle of Swamiji fell flat at his feet and prayed for mercy and forgiveness. Upon this Mahraj Swamiji got a promise on oath from them to refrain in future from interfering with Sri Sadhbella to which they assented. Then Swamiji took a handful of water from the river and sprinkled it over them all and the light in their eyes was restored. They thus with folded hands bowed down before Swamiji and returned home. Soon after that in Vikram Era 1900 the rule of English came to be established and the contractors who took the contract of Kharri landing place sent away the bricks etc of that place to Sri Sadhbella Tirath. This came to pass in Vikram Era 1915 when the word of Swami Bankhandi came to be fulfilled.

This was narrated to me in Vikram Era 1960 by Syed Myan Hajanalishah son of Syed Mahomedshah aged about 76 years Bukhari Syed by caste, Pir muridi occupation, resident of Old Sukkur and also by Haji Kaman son of Mulla Bhan aged 88 years Jhalar by caste, cattle owner by occupation resident of Old Sukkur in the same year as they were both in the same boat.

GURSAKHI (ANECDOTE) No 73.

On Mangh Sudi Chhath (6th) in Vikram Era 1899 Swami Bankhandi Mahraj started for Kumbh at Hardwar which was to come off in Vikram Era 1900. Swamiji had also in company with himself Bawa Vishindas his disciple and Mahant Gurpat Sahib Udasi of Khairpur. No railway existed in those days. Therefore Swamiji as well as all other people who were with him rode on horse-back at Rohri and started on the journey. Puj Swamiji was in a simple dress. In Summer he used to put on a long shirt called parpati shirt,

bind Langoti undernath and a cap or towel on the head. He used to wear a Tumbi and a stick in his hands; while in Winter he used to wear Bagalbundi (ward coat) of cotton and a cotton cloak called Lowadi. On the head he used to have a tope (cap) of cotton. All these clothes used to be dyed in (Geru) saffron colour. Whereas Bawa Gurpat Sahib had started on journey with a great pomp and had taken with himself a drum and a flag which all the way the worshippers continued beating. On their way the assembly had to pass through Multan. Mahraj Bankhandi Sahib had gone a little ahead while Bawa Gurpat Sahib followed with the drum and the flag. No sooner did they come near Multan when the panches of that place came to know of this and they with drums, trumpets etc came to receive Swami Bankhandi Sahib. The mahomedans of Multan looked to this with bigotry and they forbade the panches from beating the drum; for the Hindus and Fakirs of mahomedans could not tolerate such a high estimation of Hindu Fakirs. They thus put a stop to the beating of the drum. This was communicated to Swami Bankhandi Mahraj by some of the people. He was pleased to look at the drum and direct that it should by itself go on beating as also the flag should by itself go on walking, and they obeyed. The mahomedan fakirs and Olyas seeing this miracle of Hindu fakirs were astonished and begged for pardon.

This added to the love for Bankhandi Mahraj in the minds of residents of Multan and the respective panchayats of several villages assembled at Multan and began to pay homage, hold feeding festivals and worship Swamiji, so much so that Swamiji had to stay in Multan for several days. Puj Swami Bankhandi Mahraj used to recite kathas both times in the morning as well as in the evening and preach for Hindu religion. Any body holding forth to the people promises to afford them a chance on his next journey to be of service to him, he got leave and resumed his journey. On going a long way off he encamped in a Padi's garden in Narikdero. As he was going away and began to send for provision from a Modi (shopkeeper). As Pooj Swamiji was about to remove his camp from there his main attendant Bawa Vishindass came to inform him that Modi had given up his life. Puj Swamiji thought within himself that it was not fair as the Modi had died even before settling accounts with Baba Bankhandi. Puj Swamiji therefore came to the spot and sprinkled a little water over the dead body of Modi and said "Get up Bhai Modi, settle your accounts." On this the Modi got up saying "RAM RAM" and began to touch the feet of Swamiji.

again asked him to settle the accounts so that he (Swamiji) might also leave for Hardwar. The Modi said that the amount was to be credited to charity but Swamiji said, " No, the account will have to be settled & money paid. " Thus the account was settled and then Swamiji asked the Modi to say clearly if he intended to leave this world for good but the Modi replied that he had no other wish than to supply the sadhus with food for one day at his cost, upon which Swamiji said that his Bhandaro (food) would be accepted in Hardwar and that till then he (the Modi) should remain with Swamiji. After this Swamiji went to Mathra and Bindraban and then came to Hardwar. At Hardwar Swami Bankhandi Sahib came to have his camp separately in Kankhal near big Akharo. With great pomp every day there were food festivals both times day and night, and both times there were recitals of kathas and preachings of Hindu religion. Very big Maharajas used to come to pay respects to Swami Bankhandi Mahraj.

The same is the honour of Sri Sadhbella Tirath upto this day on the occasion of Kumbh fair at Sri Hardwar. After the Kumbh mella was over Mahant Manchardas udasi took Sudeshwar Mahraj Bankhandi Sahib to his place in Kankhal famous as Bharamal's haveli, where in 1888 Manohardass had completed his studies in Yoga practice and was blessed by Mahraj Bankhandi Sahib. This fact was expressed by Manchardass himself in Vikram Era 1900 saying, " with your blessings and through your kindness I have been endowed with elephants, horses cash etc, when in 1888 you put up a separate camp in Akhara on the occasion of Kumbh fair at Hardwar as you have done now and then Mahant Shamdas of Khatwaro Dharamshalla at Shikarpur was with you along with several other sadhus. Several world-renounced sadhus, pandits & mahatmas used to come to pay respects to you e.g. Pandit Atam Sarup Panj Dashi Bhasha maker, his guru Bawa Gangaram Udhasi and another Pandit Atam Sarup who were all one with almighty and Pandit Brahm Vigyan Udasi to whose learning bowed all the Pandats of Kashi, whose chella was Mahraj Amardass Udhasi of 80 years, Asi Ghat Kashi had all put up in your camp. To him you had been pleased to bless that all the pandits of Kashi looking to his knowledge would bow down to him while to me you had been pleased to bless that all the five Rajas of Punjab would worship me and would as followers take my palki (planquin) on their shoulders, would take me on their rajdhani. I would have the honour of being called Raj Guru, enjoying the complete comfort as elephants would play at my doors. I would be encircled by army. I would

have the power to spend one lakh a day on behalf of each of the Rajas. Horses, armed policemen would patrol round about my residence and whatever I ordered would be complied with by the above said rajas. These facts have by your blessings come out to be true." So saying he bowed his head before Mahraj Bankhandi Sahib. Even before Vikram Era 1900 many sadhus used to put up with Manohardas out of whom the chief was Pandit Atam Sarup Khat Shastri maker of Punj Dasi Bhasha, his guru Pandit Gangaram Udasi, another Pandit Atam Sarup Khat Shastri, Pandit Brij Sarotri Brihm Neshti big brahmin Pandit of Deccan and Pandit Brij Vigyani udasi. In Vikram Era 1900 also when Mahraj Bankhandi Sahib set up his camp in Akharo at Hardwar, all these above named pandits came and put up in the camp of Mahraj Bankhandi Sahib and used to receive instructions regarding Yoga from him. All the pandits of whole Kashi used to pay homage to Brihm Vigyan Udasi. All the Hindu Sikh Rajas of Punjab and the followers of Mahant Manchardass and he pointed them all out to Mahraj Bankhandi Sahib *e.g.* Narendarsingh Raja of Patialla and other rajas of Punjab who had attended the kumbh fair and all these rajas and mahatmas used to rejoice on having a glimpse of Mahraj Bankhandi Sahib's face. His raj guru Mahant Manchardass had the written authority from the five Rajas of Punjab to spend one lakh per day which authority he showed to Mahraj Bankhandi Sahib. He also showed him the army, lions, elephants ect that attended on him on behalf of these rajas. Mahant Manchardass rendered very good service to Mahraj Bankhandi Sahib. Then after leaving Hardwar Mahraj Bankhandi Sahib performed the pilgrimages of Janm Gangotri Kadarnath and Badri Narain. Mahant Gurpat also accompanied him. They again stayed with Mahant Manchardass in Kankhal on their way back. The (Godri) cloth-made bag presented by Swami Bankhandi Sahib to Manchardas in 1900 on his asking for it is still in existence and is being daily worshipped yet. Then passing through Hardwar and they arrived at Kartarpura District Gurdaspur and encamped in a garden of Hindu Jat where every day Katha was read coupled with preaching of Hindu religion. The Hindu zamindars held food festival in honour of Mahraj Bankhandi Sahib and approached him with a prayer that as that year there had been no rains, Swamiji might be graciously pleased to send for shower of rain. In reply Swamiji was pleased to ask them whether they had held food festival with that end in view. He instructed them saying, "In future if you do service to any sadhu, do it without an intention of return and receive instructions with full faith as from a Guru and then the fruit would be yours."

abundant and the desire by itself would become accomplished." Then Swamiji made the rain fall there in cats and dogs which put the people there in raptures. Later on all the Hindu zamindars of that place came and begged Maharaj Bankhandi Sahib to stop the rain further as all their lands had already been flooded; so Maharaj stopped raining any more. After the rain had ceased Maharaj started from there and came to Multan. The Hindu zamindars rendered very good service to them. When the panchat of Multan heard of Swamiji's return they went a little ahead to receive them and brought them into Multan with very great eclat, flowers and patashas being distributed, drums, trumpets etc being played upon; singing parties singing and dancing and Bhats reciting the hymns in praise of Swamiji. On this occasion also Puj Swamiji stayed at Multan a good many days and read katha daily and preached the Hindu religion and he was being respected as on the former occasion. Then Puj Swamiji rode on horse back and reached Rohri. These horses, while starting for Badri Narain pilgrimage, Swamiji had left with Mahant Manchardas. The panchat of Rohri, Bukkur and old Sukkur went ahead with very great joy among the beating of drums, blowing of the trumpets and singing and dancing of associations to receive them and giving patashas etc as tribute, and paid homages. Thus on Buday Sudi Purnima in Vikram Era 1900 they brought Swamiji in a boat to Sri Sadhbella singing hymns in his praise. All this while Bawa Gurpat Sahib was also with them and then staying for some days more in Sri Sadhbella he left for Khairpur.

This was narrated by Bawa Harbhajandass disciple of Bawa Gurpat Sahib in Vikram Era 1955. Poojya Swamiji's arrival on this Kumbh fair of Hardwar is recorded in "BAHI" of Panda in Swamiji's own hand writings and below that Bawa Gurpat Sahib's hand writing is also recorded. In Vikram Era 1960 the author saw the hand writings in the above BAHIs and the same was also narrated in Vikram Era 1951 by Bawa Karandass.

Similarly several old sadhus and other worldly people narrated the same.

GURSAKHI (ANECDOTE) No. 74.

On Mangh Sudi Chatli (6th) of Vikram Era 1899, Sri Poojya Swami Bankhandi Sahib left Sri Sadhbella Tirath for Hardwar to enjoy Kumbh fair which was to be held in Vikram Era 1900. Bawa Gurpat Sahib of Khairpur also accompanied Swamiji. After Kumbh fair Swamiji and party went to Jamnotri, Gangotri, Kedarnath, Badrinath and Dera Baba Nanik (2nd time) where Umra Pati Guru Pota also accompanied them and they all

came to Amritsar. The above Guru Pota saw several miracles of Swami Bankhandi Sahib on the way. One day a forest caught fire and the people were crying bitterly, bemoaning the loss of their property. When Swami uttered OM SHANTI: SHANTI: SHANTI:, the fire cooled down: the village and lives of several persons were saved. The inhabitants of the village were admiring and praising Swamiji. The faith of Guru Pota was firm in Swamiji, and he entreated Swamiji that one day he might give his Darshan in his Dharamshala at Shikarpur Sind. On this Swami answered that one day he himself would come to his Dharamshal. Swami returned from Kumbh fair and arrived in Sri Sadhbella Tirath Sukkur. Bado Sudi Poornma of Vikram Era 1900.

After some days on Kati Wadi Dasmi (10th) of Vikram Era 1900 Swamiji gave the mark of Kothar (Minister's Gadi) on the forehead of Bani Harnaraindass and told him to manage the affairs promptly in his absence as he would be going to Shikarpur to give his Darshan to Umra Pati Guru Pota there. At that time one bania of Shikarpur named Kimatmal who was to go to Shikarpur was sitting in Sri Sadhbella. After bowing down before Swamiji he requested him to accompany him in the carriage which was waiting for him on the Sukkur side. Swamiji answered that he would recite before him. It was Kati Sudi Ashtimi (8th) of Vikram Era 1900. Hearing this Kimatmal was astonished and he again prayed to Swamiji where he would enjoy his Darshan. Swamiji answered him that he would meet him in Dharamshal of Umra Pati. Kimatmal bowed down before Swamiji and went away. After his departure Swamiji sat in meditation and reached Shikarpur in no time in Dharamshall of Umra Pati, when at the time the recitation of scripture was being held. One man from amongst the audience came out to ease himself, and while returning he noticed Poojya Swami Bankhandi Sahib approaching the entrance of Dharamshalla. He fell down at Swamiji's feet and shouted, "BABA BANKHANDI SAHIB KI JAI." Others from amongst the audience hearing the shout came out along with Shriman Umra Pati. All received Swamiji with great reverence and took him inside and made him sit on the big Gadi and entreated Swamiji to recite scripture from his holy mouth and finish the chapter. Swamiji enquired from the audience about their welfare, blessed them and recited scripture.

On the same day Kimatmal Bania arrived in Shikarpur and was surprised to see Swamiji in Umra Pati Dharamshala before himself. He fell immediately on the feet of Swami Bankhandi Sahib and narrated the wonderful

story, stating that at 8 A. M. he himself was personally in Sri Sadhbella Tirath Sukkur and Swamiji personally spoke to him that he would reach Shikarpur before his arrival. The people sitting there informed Kimatmal that Swamiji had arrived there at about 8 A. M. at the time of morning recital of the scripture. Hearing this all were wonder struck and considered Swamiji as perfect "YOGI RAJ" and master of all riches and powers and stated, "DHANIYA, DHANIYA." After the recital of scripture Kimatmal went to his house. This wonderful news spread like wild fire throughout the whole of Shikarpur. Swamiji remained for a considerable time at Shikarpur; several faithful followers came to Swamiji for Dharshan and listened to the recital of Scripture, and considered themselves lucky. Others followed suit and among them some were desirous of wealth, some for the birth of a son and yet others for increase in their reputation etc. Swamiji blessed them all for the fulfilment of their desires. Thus Swamiji after HOLI and DHURIO holidays at Shikarpur returned to Sri Sadhbella Tirath Sukkur on Manghir Sudi Ashtimi (8th) of Vikram Era 1900.

This was narrated by Bhai Hassaram Jagyasi temple-keeper in Vikram Era 1964; and Thakur Wadhuram (who heard from his father) narrated the same in Vikram Era 1970.

GURSAKHI (ANECDOTE) No. 75.

Full twenty years had elapsed since the first landing of Swamiji at Sadhbella and during this period Swami had propagated his message and teachings far and wide, leading the souls of innumerable men from darkness to light. The province in which he had lived for a score of years now saw a change of rulers in Vikram Era 1900 (1843 A. D.), the British conquered Sind and dislodged the Mirs. Captain Pank Wales was sent to administer Sukkur, and the Sadhbella rock catching his fancy, he sent for artizans and labourers to build a bungalow for him on the Sadhbella grounds. Next day Captain Pank Wales was astounded to find that the work done by his men on the preceding day was lying dismantled. He scented in it mischief on the part of the hindu labourers, who he thought must be in league with the sadhu previously settled there, and he sent away all of them, replacing them by Mahamedan labourers. The like result happened again, and Captain Pank Wales finding the mahomedan labourers to be no better than the hindus, stationed a British military guard to keep a watch at night time. The military guard could not prevent the marvellous crumbling away

and dissolution of all the constructions, and the site was as clear as if any one had swept the grounds with broom. The European soldiers reported to Captain Wales that the previous night there was a shower of stones on them when they had with difficulty passed the night by concealing themselves in the KHABBAR jungle. Captain Pank Wales was greatly wonder-struck and finding his desire unfulfilled, he thought that the hindu sadhu was a magician and that he would not rest till the sadhu was removed from there. Thinking this in mind, he resolved to speak to Swamiji to quit the spot. Swamiji was curtly asked to betake himself elsewhere. Swamiji vanished immediately leaving the Captain to his desserts. Whoever teases saints is surely to perish, but what about such persons who pick quarrels with a person who is master of all powers and one with God. The same night Captain Pank Wales as well as his wife were sleeping in their Bungalow at Sukkur, when at midnight both (Captain Pank Wales and his wife) were tortured by a reeking stomach-ache and thinking as they might, they could not account for it. The pain grew acute but nothing could be helped, as the servants and other attendants were in sound sleep. They were awakened at that time, but wherefrom could the Doctor come at such a critical time. While struggling through pain both were thinking in mind the cause of such trouble and uneasiness. They were also thinking that they had not taken any indigestible diet, yet the pain went on increasing. Thus they became helpless. Mrs: Pank Wales thought that surely that pain was due to the Sadhbella incident. The Couple realized as if in a flash that their troubles were due to their persecution of the holy fraternity. While both were thinking the pain went on subsiding and by that time it became day-light.

As soon as it was morning Captain went on in search of the Swamiji but returned disappointed. He then hit upon a plan and sent for all the men of the city and warned them to find Swamiji by next evening failing which they would be punished heavily. After this he related to them the trouble of the preceding night. To save these people from being harassed by Captain Pank Wales, Swamiji met them the next evening when they were about to lose all hopes of finding him.

On seeing Swamiji all the hindoos through joy shouted, " JAI MAHRAJ. " On receiving the information Captain Pank Wales came immediately and after taking off his hat he bowed down before Swamiji at his feet and offered his sincerest apologies. Looking to the sincere repentance of Captain Pank Wales, Swamiji deigned to accept it and gave

"BHABHUTI" sacred ashes from his wallet and blessed him. After this all persons along with Captain Pank Wales brought Swamiji with lands and drums and with great honour in Sri Sadhbella Tirath. Thus ending a regrettable incident to the credit of all the parties concerned, Captain Pank Wales gave a kind of Charter (PARVANA) to Swamiji securing the Sadhbella to him and conceding his hereditary right to it.

This was narrated by Seth Chandiram Riyatmal of Sukkur in Vikram Era 1950. Mahant Kashidas Khatwalla Dharmshalla Shikarpur narrated the same in Vikram Era 1952. Mir Ditalshah son of late Mir Sahib Ghulamali-Shah narrated in Vikram Era 1960. Bawa Karandass Sahib Kothari of Sri Sadhbella Tirath and Bawa Chetan Perakash narrated at the same time in Vikram Era 1949. Similarly several other old hindu and muslim folks narrated it.

GURSAKHI (ANECDOTE) No. 76.

On Asu Wadi Chath (6th) in Vikram Era 1900 Bawa Shankar Bharti who was residing at that time in Sri Sadhbella Tirath, came before Poojya Sudeshwar Swami Bankhandi Sahib and prayed, "Sir, it is mentioned in "Shastras" about the existence of "Hell" and "Heaven" hence I request you to throw light upon it." On this Swami Bankhandi Sahib was pleased to answer, "What is mentioned in Shastras is quite true and correct." On this Bawa Shankar Bharti requested, "Sir, how can I believe it?" At this time Pandit Sadanand Udasin under whom Bawa Shankar Bharti took his lessons, was also standing close by, when Swami Bankhandi Sahib instructed both of them to come at night in the temple of Goddess, "GOPAL GAPHA" (night meals of sadhoos) without taking food. That night Swamiji also did not take night meals himself.

When both viz: Bawa Shankar Bharti, and Pandit Sadanand Udasin arrived at the temple of Goddess (ANNA PURNA), Swamiji ordered them to sit down at ease on their buttocks, which they did, and Swamiji himself also did the same. After this Swami with his "YOGA SHAKTI" (will power) temporarily disengaged their souls from their bodies and with the desire of Swamiji both souls began to see the sites of "Hell" and "Heaven." After they had done with the "Hell", when they saw "Heaven site" they were attracted by it. On this Swamiji told them that they could not live there because their physical bodies lay in "MIRIT LOKA" (mortal world) and

where they had to reap the fruit of their (KARMAS) actions, hence they had to go away from there. On this both left and Swamiji transmitted the souls in their respective bodies. After this Swamiji enquired from them " DID YOU SEE EXACTLY HELL AND HEAVEN " ? On this Bawa Shankar Bharti stated, " Sir, YOGIRAJ yes, I saw exactly Hell and Heaven. There are agonies, troubles and sufferings in " Hell " where souls weep bitterly owing to the pains and troubles; whereas in " Heaven " the souls are very happy. They are not subject to any disease or sickness and they pass their time in bliss with fairies in beautiful gardens. They feel no pangs of appetite, and have no desire for food at all. This is all due to the fruit of actions or "KARMAS."

Thus both admitted the existence of Hell and Heaven and fell at the feet of Swamiji.

This was corroborated by Bhagat Bhai Deela, Bhagat Bhai Basi and Seth Issardass, all residents of Garhi Yasin pupils of Bawa Ramdas (disciple of Bawa Shankar Bharti) who was an expert musician and himself had personally heard it from his Guru. All the three did so in Vikram Era 1945 in the presence of Pandit Gurpershad Udasin.

Note.— Since Vikram Era 1905 Shankar Bharti studied Hindoo Shastra in Sadhbella and became a Pandit. After this Swamiji taught him modern " YOGA ABHYAS. "

GURSAKHI (ANECDOTE) No. 77.

In Vikram Era 1900 equivalent to year 1843 A. D. when the English took possession of the Bukkur Fort from Mirs, Mir Alimurad Khan and Mir Suhrab Khan Talpur hearing the fame of miracles of Swami Bankhand Sahib, came to see Sri Sadhbella on Assu Vadi Satmi (7th) of Vikram Era 1901. After bowing down he entreated Swamiji and prayed, "Sire, thou art the image of God and one with Him. Bless me that I may get the "BANKHAND GADI." Swamiji with a smiling face blessed him saying, " You shall be the owner of Khairpur, but proceed to Hyderabad Sind and Karachi and stay there with the British Government authorities. God will bless you.

Mir Alimurad Khan Talpur with full faith in Swamiji's wordings so and the English gave him " PARVNA " of KHAIRPUR STATE. Mir Alimurad Khan was happy at his intense longing being fulfilled. He came before Swamiji and bowing down with humility narrated the whole story.

and asked for blessings and ascended the Gadi of Khairpur State. This was mentioned by Seth Teckchand Jotwani and Bhai Sahib Santdass Masand temple-keeper (both residents of Rohri) in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 78.

On Kati Vadi Dasmi (tenth) in Vikram Era 1900 in the morning Bawa Vishindas principal disciple of Swami Bankhandi Sahib prayed to Swamiji, stating that he had become now old and that the work of Kothar (management of food) might be entrusted to Bawa Harnaraindass. Swamiji accepted his request and on the very day he gave " Gadi of KOTHAR " to Bawa Harnaraindass.

Swamiji ordered Harnaraindass to go inside and bring " KANAH-PERSHAD " to be distributed among all the present. Accordingly Bawa Harnaraindass went inside and saw nothing there. He came out and entreated Swamiji, stating, " Grand Sire, there is nothing. " Swamiji told Harnaraindass, " Go back again, observe closely and you will find " KANAH-PERSHAD " there. Bawa Harnaraindass obeyed again and saw large trays full of " KANAH PERSHAD " kept inside, and was very much wonder struck and thought that it was the miracle performed by Sudeshwar Swami Bankhandi Sahib. He brought out the trays of KANAH PERSHAD and gave to all the audience.

This was authenticated by Bawa Karandass and Bawa Chetan Perakash in Vikram Era 1905 who had personally heard it from Bawa Vishindass in Vikram Era 1901. Seth Tahimal Company and Seth Moolchand (both of old Sukkur) who had heard from Bawa Harnaraindass narrated the same in Vikram Era 1951. Similarly it was the topic of conversation among several other old sadhus and worldly people.

GURSAKHI (ANECDOTE) No. 79.

Gangumal son of Nebhamal of old Sukkur used to come daily with strict regularity to Sri Sadhbella Tirath and served Swami Bankhandi Sahib with great pleasure and eagerness taking his food at his own residence. He had a desire in his mind that with the blessing of Swami Bankhandi Sahib he might one day be blessed with a son. Several days passed but his desire was not fulfilled and fell sick on account of this anxiety. This was the source of distress to his parents (father and mother). On Manghir Sudi

Chodis (14th) in Vikram Era 1900, they came to Sri Sadhbella where they wept bitterly before Swami Bankhandi Sahib and stated about the sickness of their son. Swami Bankhandi Sahib who was very kind-hearted felt pity and consoled them saying, "YOUR SON WILL BE BLESSED WITH FOUR SONS." Hearing this they became very glad. While leaving Sadhbella Gangoomal's mother promised before Swami Bankhandi Sahib that if a son came to pass as uttered by his Holiness, she would give on the birth of a son one BHANDARO (feast to sadhoos), pay pious present to every sadhu of Sadhbella and place humble present before Swamiji also. So exactly happened and Gangumal was blessed with 4 sons.

With the birth of each son to Gangumal his parents proved true their promise in Sri Sadhbella.

This was authenticated by Moolchand Gangaramani and Bhai Lakshmal (GUR) Jaggery merchant old Sukkur in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 80.

It was in the Vikram Era 1900, about Mangh Sudi Panchami whenever Swami Bankhandi Sahib had leisure time, he sewed his quilted counterpane in the way of concentration, study "YOGA PRACTICE". He sewed his big cap and WALLET in the same way. The stitches in the quilted counterpane were given in such a way as breaths move in pulses. The big threads in the quilted counterpane were equal to big pulses, and the small threads were equal to small pulses. Besides he used silken threads which symbolized breaths and their union. The circular patches of coloured cloth on it represented the union of different pulses. When this quilted counterpane was put on, one side of it represented the sketch of all pulses, limbs and breaths of the body visible and the other side during sleep presented an image of the whole body. Thus the quilted counterpane contained different sketches on each side. At the time of sleep it appeared to be a quilted counterpane and at the time of sitting it appeared to be loose robe. To the vision of a deep concentrated mind all the pulses, breaths, lungs, and chest were visible in it. The circular path of breaths was clear as inhaling and exhaling. In the quilted pane near the navel there was a design in the form of a coiled serpent which is called "YOG KUNDLI" and which only the (Yogi) sages can understand. The quilted counterpane was made in such a way that if desired it could be put on as a padded coat and also the upper garment is worn by SADHUS in RIKHI-KESH. Thus it served two fold purposes. The stitches were given to the quilted pane in the manner of breaths.

body. It contained the sketches of Yog SHASTRAS. In the same way his big cap was also made with two fold object. If desired he could put it on and cover his ears and it could be raised up above the ears top. The threads in the big cap too represented the pulses, nerves & the movements of the breaths in the head. The sewing of the big cap was done in the same way as breaths pass through "TRIKUTI" to "SACHKHAND." The Udasin called the brain as "SACHKHAND." In the head cap was visible the cantour of the pulses and nerves of the head only. In the cap the waves of the eternal light like those of the sun beams were shown by means of the threads. The fringes, red and green 2 inches broad round about it which appeared like the sun beams were considered to be the rays of "CHETANRUP" eternal light. Swamiji wore the cap (Dalkh) up to the ears. The threads in the head cap whirled round as the nerves and pulses in the head, till they appeared to have reached paradise. These threads represented the movement of breaths and their passage to "SACHKHAND" head. The flower on the top of the cap looked like the beautiful flag of GOD. The head flag was made like a tuft of feathers adorning the cap of Rajas, and it was like a flame of fire. The four buds of the head cap were like the four parts of the skull of the head. In the head cap the breaths were hidden in the silken thread, and met the flame of soul in "SACHKHAND." This whole sketch which was worth seeing was wonderfully wrought. The head-gear symbolized how the fine threads of breaths united with the spark of soul (Atma) at the time of profound concentration, and how they separated again at the time of death, how the breaths animating the body merged into the soul (Atma), elements conformed to elements and the spark was absorbed into the flame, in other words the cap represented head in all respects. When the head caps and quilted counterpane were worn by Sudeshwar Swami Bankhandi Sahib, the sketch of the whole body with its tissues was visible. The way to deep concentration was taught from this sketch. The third thing was his "JHOLI" bag. It was also stitched in the manner of "YOG SHASTRAS".

As we find mouth in the man's body, so in the (JHOLI) Bag there was a mouth. It was narrowly rounded at the beginning like the chest and down below large like stomach. At the sides it had holes like the armpits. And the stitches there-of were like those of the quilted pane and the head caps, and they represented the relation of nerves to stomach and chest. At its bottom there was the figure of a snake. The JHOLI had compartments like those of the stomach and empty spaces too as in the chest and stomach. The tonsils of the body were also represented in it which had four corners.

It is said that one European officer asked Swamiji to vacate the Sadhu Hills, and began to construct his Bungalow on the site of present RAMJH ROKHA and engaged many HINDOO skilled workmen for the purpose. But the work done during the day lay automatically in ruins at night. Swami Bankhandi Sahib took out the stitches from the JHOLI, the mason (bricks and mortar) of the building went on falling down.

This was authenticated by Bawa Tulsidass, who had heard from Bawa Vishindas and by Bawa Karandass Kothari who heard from Chet Perkash CHIRIAN WALLA and Bawa Vishindas. The latter two narrated to us in Vikram Era 1950. Similarly several old sadhus and other worldly people of that time reported in the same tune.

GURSAKHI (ANECDOTE) No. 81.

On Chet Sudi Chdis (14) of Vikram Era 1900, when the work was going on with katcha bricks, a Sethia named Khemomal Shikarpuri Bukharwalla came in Sri Sadhbella Tirath to meet Poojya Swami Bankhandi Sahib with the intention of having his blessing for the birth of a son.

Bowing down to Swami Bankhandi Sahib he prayed, "Spirited Sire, I shall pay the wages of labourers working here". Poojya Swami Bankhandi Sahib knowing the secret of his heart said to him, "You are desirous for a son, hence go and serve the temple personally."

*TAHAL, MAHAL, TAN KO MILAY;
JAN, KO, SANT, KIRPAL.*

The opportunity for service falls only to the lot of such as are devoted by Swami

At the above wordings of Swamiji the Sethia removed his clothing, took an iron pan on his head to fetch "GARA" (mud mortar) and Brick. Swamiji noticing the humility of the Sethia felt pity, relieved him of the menial work, and blessed him observing that he would be blessed with a son in due course of time. On the birth of a son the faith of the Sethia in Poojya Swami Bankhandi Sahib grew from more to more. He came to Sri Sadhbella every second or third month to enjoy the "Darshan" of Poojya Swami Bankhandi Sahib and Swamiji always instructed him to follow the path of humility.

This was authenticated by Seth Ram-singh Shikarpuri in Vikram Era 1951 ; and Nihchaldass who heard it from his father narrated the same in Vikram Era 1967.

GURSAKHI (ANECDOTE) No. 82.

In Vikram Era 1880 when Poojya Swami Bankhandi Sahib occupied for the first time both the combined hills of Sri Sadhbella in the middle of the river Indus, Swamiji was "NIRBAN JATADHARI" (with big hair on his head). In Vikram Era 1900 when Swamiji returned from Hardwar after the pilgrimage of " KUMBH FAIR " he became " PAR MAHANS " (clean shaven head).

On their return on Chet Sudi Ashtimi in Vikram Era 1901 a Hindoo lady with her husband of Sikarpur Sindh came to Sri Sadhbella Tirath and fell at the feet of Swami Bankhandi Sahib craving the boon of a son. On this Swamiji replied with a smile on his face, " MAI, we have got no room filled with sons ". Both the lady and her husband entreated with great humility " Grand Sire, you have got every thing. You are the master of NINE NIDHIES (endless riches) and EIGHTEEN SIDHIES (perfections); saints are masters of all occult powers. Your treasures are always full " They then caught hold of Swamiji's feet with great reverence. Swami Bankhandi Sahib felt pity, took both lady and her husband inside the temple of ANNA-PURNA DEVI where they knelt before " Goddess " and Swamiji invoked blessing and gave them an amulet. Swamiji told both of them that no son was written in their luck but since they had taken his shelter they would be blessed with a son. When his son before long would in turn be blessed with a son i.e. he would be blessed with a grand-son, his son would die in his life time, such was his luck. So it happened exactly. The descendants of the grand-son are living to this day.

This was authenticated by Bhai Notandas Manjhari grand son of above mentioned Shikarpuri in Vikram Era 1962. Same was mentioned by Mahant Bawa Jannadass Beragi in Vikram Era 1963.

GURSAKHI (ANECDOTE) No. 83

On Besakh Sudi Beej (new moon day) of Vikram Era 1901 Bhai Hotsingh resident of Shikarpur came to Sri Sadhbella Tirath to see Sri Swami Bankhandi Sahib to whom he prayed, " OH ! kind hearted Sir, bless me so that I may be prosperous and attain to a place of position and honour".

Poojya Swami answered that before his birth he had already blessed parents that he would be a minister to Mirs. At this those who were present in Sri Sadhbella Tirath and heard of this were astonished and thought within their mind that since the ruling kingdom of Mirs of Bukkur Fort was no more in existence how he would be a minister to Mirs. But Bhai Hotsingh remembered the wordings of his parents, who had told him that Bhai Bankhandi Sahib had been pleased to prophesy that he would be a minister to Mirs. After some days Bhai Hotsingh went to Khairpur Mirs on business where he did some piece of useful service to Mir Ali Muradkhan Sahib who was highly pleased with him and engaged him in his service. Bhai Hotsingh worked there with great zeal and ability with the result that Mir Sahib on the death of his prime minister promoted Bhai Hotsingh to the post of prime minister. Bhai Hotsingh fully realised that that was the fruit of the blessing of Poojya Swami Bankhandi Sahib, otherwise how an insignificant man like himself could get the post of the highest rank and honour, and at the same time miracle Hotsingh's faith in Swami Bankhandi Sahib strengthened day by day and he constantly came to Swamiji along with his family members.

In Vikram Era 1901 Bhai Hotsingh came from Shikarpur to meet Swami Bankhandi Sahib and prayed, "Spiritual Sire, sadhoos are much inconvenienced both in Summer and Winter seasons, hence small and large Ramjharokha if built of katcha bricks will serve the purpose very well. On this Swamiji told Hotsingh that for that very purpose he had been named as wazir so he might undertake to have these both constructed personally. Bhai Hotsingh got both small and large Ramjharokhas made of katcha bricks constructed in Vikram Era 1911, and the thickness of wall was (2½ hand measure). = 4' — 3"

Bhai Hotsingh gave a "BHANDARA" (feast to sadhoos) "LUDOOS" and "KACHORIES" and fed all sadhoos and mahants and placed with utmost humility Rs : one thousand before Swami Bankhandi Sahib as "Dakshina" and fell at Swamiji's feet. After this "NIRBAN" sadhoos lived in Ramjharokhas.

This was authenticated by Langra Bawa Haridas in Vikram Era 1950, Mahant Bawa Sarav Dayal in Vikram Era 1951, and by Bawa Chhota Perakash Alipure Ghallianwalla and Bhai Tejumal in Vikram Era 1951. Similarly several other sadhoos and other resorting to Sri Sadhbella narrated the same.

GURSAKHI (ANECDOTE) No. 84.

From Vikram Era 1880 when the work of building kacha cottages began the hindoo "Newaroos" residing in Bukkur Fort did the work of building kacha cottages. These hindoo Bakhroos resident of Bukkur who then served in "Bhandara" (Sadhoos, kitchen) out of genuine love and affection, got only their food in Sri Sadhbella Tirath; those who were engaged in making Kacha cottages got only food plus half anna as wages. The work of fetching fuel wood from jungle was jointly done by sadhoos, boatmen and newaroos. Swamiji's boat daily fetched newaroos living in Bukkur Fort since Vikram Era 1900. When the fame and popularity of Poojya Swami Bankhandi Sahib spread far and wide, several sadhoos and mahatmas found their way to Sri Sadhbella Tirath and lived there in great number, and work of "BHANDARA" (preparing food) and catching wooden logs was done by sadhoos. The newaroos residing in Bukkur island did the work of "GURU BANKHANDI" great mundir with katcha bricks. From Vikram Era 1880 in Summer season they worked jointly with boatmen to bring wood from jungles on boat.

On Jeth Sudi Beej (2nd) in Vikram Era 1901, one newaroo who had been absent from work for the last 10 or 12 days came to Sadhbella ferry boat when Meehan boatman demanded ferry charges; on this the hindoo newaroo remonstrated with Meehan boatman saying that he was a workman in Sri Sadhbella Tirath on building huts and houses hence exempted from the payment of ferry charges. On this Meehan boatman told him that he had remained absent from work for 10 or 12 days and insisted upon the payment of ferry charges.

At last the dispute increased between Meehan boatman and hindoo newaroo of Bukkur Fort, and in the heat of the struggle the cap of hindoo newaroo doffed off through the instrumentality of Meehan boatman. At this disrespect of their colleague the other hindoo newaroos struck work. The matter was brought to the notice of Poojya Swami Bankhandi Sahib who sent for both the parties and investigated into the matter. On hearing both the sides he ordered meehan boatman that hindoo newaroo had come that day for work, hence no ferry charges were to be levied from him. Regarding the fall of the cap of the hindoo newaroo which had caused indignation to other newaroos, Swamiji ordered that thence forth the work of collecting and fetching wood from jungles which was thither to done jointly with newaroo

would in future be done single-handed by boatmen as no concord of could in future exist between them and newarros. Meehan boatman did agree to Swamiji's decision on which Swamiji dismissed Meehan boatman and appointed Moosa boatman in his place.

Moosa boatman thenceforth with other boatmen took boats to jum and brought fuel to Sri Sadhbella Tirath. Since Vikram Era 1901 Mo boatman was appointed a boatman for Sadhbella ferry and all the boatmen now working on the Sadhbella ferry are the offspring of Moosa boatman.

This was authenticated by Jumro son of Moosa boatman in Vikram Era 1957, and Sobhomal newaroo Bakhroo narrated the same in Vikram Era 1950.

Note:- From Vikram Era 1880 Sri Sadhbella ferry boats lay at KHARARI, (Lansdowne Bridge Sukkur Side) where from pilgrims Rohri, Bukkur Fort, and old Sukkur repaired to Sri Sadhbella. Since Vikram Era 1901 when new Sukkur began to be populated, Sadhbella ferry is now opposite to Sri Sadhbella where the boats ply to the present day.

GURSAKHI (ANECDOTE) No. 85.

The three banian trees which stand on the sides of "GADI SAHIB" were planted with his own hands by Poojya Swami Bankhandi Sahib Besakh Wadi Choth (4th) in Vikram Era 1880.

On Chet Sudi Satimi (7th) of Vikram Era 1901, two children (brother and sister) were found plucking leaves from the overhanging branch of the banian tree which is near " KOTHAR " (Provision room) viz: opposite " GADI SAHIB ".

At that time Poojya Swami Bankhandi Sahib was sitting in contemplation in " BRAHAMLAYA " beyond the sight of the banian tree.

Swamiji with the insight of his mind noticed this and sent his disciple Bawa Harnaraindas, and ordered him to stop plucking of tree leaves by the two children (brother and sister).

Bawa Harnaraindas on receiving orders saw two children who were plucking leaves, and on enquiry ascertained that both the children were brother and sister.

Bawa Harnaraindas prevented both the children from their work.

made them understand that Swami Bankhandi Sahib's divinities lived in those trees, and that they would be troubled by them if they plucked the leaves. On this both children stopped plucking leaves.

With their monkey-like unsteady mind the children after a while again plucked leaves and fell unconscious. Bawa Harnaraindass noticed this and informed Swamiji of this occurrence. Swamiji left "BRAHAMALYA", came on the site and with his holy hands restored them to their senses and instructed them not to touch any trees again. After this Swamiji sent both children by boat to the other side.

Note:— Readers are requested to note that the cause of warnings given to pilgrims against plucking leaves is to avoid bringing troubles on themselves.

This was authenticated by Bhai Budharmal "CHOHI" cloth merchant, and Bhai Dheramal Gudami in Vikram Era 1951 and by Bhai Meolchand (father of Bawa Bala Pershad) in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 86.

On Chet Sudi Dasimi (10th) of Vikram Era 1901 Bhai Teckchand "MODI" (steward) came to Sri Sadhbella Tirath to demand cost of provision supplied. At that time money was not available with Swamiji. Poojya Swami Bankhandi Sahib told the Modi (steward) to wait a while when he would duly get the amount. After an hour a firm believer came from Shikarpur and made an humble present of money to Swamiji. Bhai Teckchand "MODI" (steward) who was sitting there was ordered by Swamiji to count the money and take away his dues. Tekchand counted the money and found the amount to be exactly the same as was due from Swamiji. All the audience seeing this wonderful miracle were spell-bound and cried in joy, "HAIL : HAIL : (well done)".

This was authenticated by Seth Gagansingh Shikarpuri in Vikram Era 1946, and Bhai Santdass Masand Rohri-walla (who had heard it from his father) in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 87.

On Sawan Sudi Ekam (first) of Vikram Era 1901 a lion and lioness were drifting along the current in the river Indus. They were tamed by Mirs of Bukkur Fort. Some Europeans with guns were chasing them in a boat.

The two animals reached the ghat of Sri Sadhbella Tirath where they came out of the water. Poojya Swamiji seeing both animals entering in Sri Sadhbella tied them both firmly with a towel and made them stand there. The European hunters who were in pursuit of the above animals in London arrived also in Sri Sadhbella Tirath. The European hunters expressed their object to shoot both the lion and lioness; but Swamiji prevented them and gave them admonition, "NOT TO TAKE LIFE".

The European hunters also realized that the saint appeared to be a "RISHI" hence they gave up their intention and while leaving Sadhbella they requested Swamiji to kindly tame them. Soon after 4 muslims came to Sri Sadhbella Tirath who prayed to Swami Bankhandi Sahib to kindly tame them the lion and lioness to be kept by them in cages at the shrine of the "PIR". Swamiji informed them that the animals were dangerous and a source of danger to the public. Subsequently he agreed and advised them to keep them just like tamed animals at the shrine of their "PIR". The muslims accepted Swamiji's wordings and gave such an undertaking. They brought a cage for the purpose on a boat, and Swamiji put both the animals with his own hands inside the cage and ordered muslims to take them away.

The people of that time upto Vikram Era 1930 testified to both the lion and lioness being seen in cages at the shrine of "Pir Shah Khair" alias JEEAY Shah" in old Sukkur.

This was authenticated by Jumra boatman (who had seen this incident with his own eyes) in Vikram Era 1955. Seth Chandiram Riyatani mentioned the same to us in Vikram Era 1957.

GURSAKHI (ANECDOTE) No. 88.

On Sawan Sudi Beej (2nd) of Vikram Era 1901 Bhai Teekchand Modi (steward) Rohri-walla came to Sri Sadhbella Tirath and demanded his dues from Swami Bankhandi Sahib. On this Swamiji directed him to a shelf where money was kept and instructed him to count the money and take his dues. Bhai Teekchand "MODI" obeyed but finding a large amount of money his mind went astray, and he took more money than what was due to him from Swamiji. After this he knelt before Swamiji submitting that he got all his dues and went away home on boat. Owing to the rise in the river the boat was shaky and with a jerk some of the rupees which were in his hand dropped into the water. On counting the balance he found that the amount of his dues from Swamiji in his hands only the excess amount

which he had taken through greed, dropped into the river at which he felt chagrin.

At this time he thought within himself that what was taken in excess had fallen into the river, and Swamiji had directed that only the dues were to be taken, so the amount left in his hands constituted the real dues.

Thus he repented and came down from the boat and fell at Swamiji's feet and related the whole incident confessing his gross mistake and folly.

Swami Bankhandi Sahib forgave him with a smiling face and admonished him for the future, directing him not to commit such follies again in future.

The next day Bhai Teckchand came to Sri Sadhbella Tirath and kneeling down before Swamiji returned the excess amount receiving pardon for his misdeed.

This was authenticated by Bhai Hemandass confectioner and Dunarmal milk seller in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 89.

On Kati Wadi Chodas (14th) of Vikram Era 1901, a serpent (having power to transform his shape according to choice) in the form of a young child, after listening to "Katha" from the holy mouth of Swamiji, stood before him with his both hands clasped in reverence and prayed to Swamiji, "OH YOGIRAJ, if you permit me I may tell you a place full of money, as I know such a place where treasures of several "RAJAS" (princes) are deposited". Swamiji, with his YOGA POWER recognized him and said to him, "OH, Transforming serpent, which place do you live in"? The young child replied, "Sir, I live in AROR SIDE in a rock in the form of a snake. Swamiji told him that the object for which he suggested the hidden treasures would be achieved of itself, viz: the construction of pucca buildings with stone and even marbles. There was no need of his treasures, for he would see that by the grace of "Almighty God" gradually all the buildings in Sri Sadhbella Tirath would be built of pucca construction with marbles in due course. After this the young child bowed down to Swamiji and disappeared instantly.

This was authenticated in Vikram Era 1949 by Bawa Karandass

Kothari and Bwaw Chetan Perakash who had heard from Bawa Harnaraindass; and Bhai Tejoomal Vegetable Supplier who had heard from Bawa Vishindass narrated the same in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 90.

On Kartak Sudi Teej (third) of Vikram Era 1901, one Beragi Sadhbhu named Nursinghdass who had heard of the fame of Swamiji's miracles, came to Sri Sadhbella Tirath. Poojya Swami Bankhandi Sahib on the arrival of the Sadhbhu in Sadhbella ordered his principal disciple Bawa Harnaraindass that Sadhbhu's "(JHOLI)" wallet should be filled with flour and his "KATORA" cup with ghee. Bawa Harnaraindass accordingly did so but neither the (JHOLI) wallet could be filled with flour nor his (KATORA) Cup with ghee. Poojya Swami Bankhandi Sahib heard this and sent for both Beragi Sadhbhu Nursinghdass and Bawa Harnaraindass. Swamiji with his handful of flour filled the (JHOLI) wallet and with his other hand his (KATORA) cup with ghee. No sooner did Swamiji do this than the several utensils were filled with ghee, and several other vessels were filled over flowing with flour from the same blessed-handful of Swamiji to which there was no ending. This evoked unbounded admiration from those present there at that time in Sri Sadhbella.

Beragi Sadhbhu Nursinghdass also cried in joy "BRAVO" (Well done BLESSED PERFECT YOGI RAJ". And after bowing to Poojya Swami Bankhandi Sahib he went his way.

This was authenticated in Vikram Era 1950 by Bhai Dunarnal and Chetoomal the two sons of Bhai Zaunkimal milk-seller of Rohri who had heard from their father Zaunkimal. And Seth Parasram who had heard from his father Khanchand Gamitoo caste Dandikee narrated the same in Vikram Era 1957 at Waris Road Punderpore.

GURSAKHI (ANECDOTE) No. 91.

On Kartak Sudi Choth (4th) of Vikram Era 1901, One Punjabi came to Sri Sadhbella Tirath with the sole object in view to test if the desires of his mind would be satisfied. Swamiji immediately divined the object of the mind of the Punjabi. As soon as that man arrived in Sri Sadhbella Tirath Swamiji sent for his principal disciple Bawa Harnaraindass and ordered him that whatever the Punjabi pilgrim demanded, it must be given to him.

every thing was available inside the temple of ANNA PURNA DEVI". Bawa Harnaraindass according to the orders of Swami Bankhandi Sahib gave every thing to Punjabi. On his demand Bawa Harnaraindass gave him rice-pudding, KANAH PERSHAD, untimely mangoes and other things. In short what he demanded was promptly supplied from the temple of ANNA PURNA DEVI.

Seeing this wonderful miracle the heart of the Punjabi was melted. He fell at the feet of Swami Bankhandi Sahib and prayed, "Spiritual Sire, I have committed a blunder and a folly of the deepest dye to test such a "YOGI RAJ" like your Holiness." He repented very much on his past action and craved pardon from Swamiji which was granted. He passed the remaining portion of his life in Sri Sadhbella Tirath.

Note:-

The above Punjabi belonged to village Radhanpur District Derra Gazikhan. where he was called "MUKHI" by which name he was continued to be called in Sri Sadhbella Tirath, till he became "CHELLA" disciple to Swami Jairamdas. He was then named "Kewaldass".

This was authenticated by Bawa Kewaldass himself personally in Vikram Era 1948.

GURSAKHI (ANECDOTE) No. 92.

On Katak Sudi Ekadashi (11th) of Vikram Era 1901, One Sadhoo named Chaturdass came in Sri Sadhbella Tirath in the morning. That Sadhoo came to know that owing to "EKADASHI FAST DAY" no "PANGAT" was to be held that day.

Note:-

Pangat means common meal to feed Sadhoos and crowds of people together in rows.

Besides this on that day no such food like fruit (permissible on fast day) was available in the store room. This too came to the knowledge of Sadhoo Charandass who told Poojya Swami Bankhandi Sahib to either produce food himself (eatable on Ekadashi day) or he would do it. At this Poojya Swami Bankhandi Sahib with his "Yoga Power" produced a large flat high rimmed tray full of "PHALHAR KANAH PERSHAD" (veget-

able food used by Hindoos on fast day), other sweets and fruits prepared by Divine power.

Seeing this Sadhoo Charandass became very glad. After this Poojya Swami made all Sadhoos and other audience sit in rows and distribute food among all. From that day upto to the present "PHALHAR FOOD" is supplied to all in Sri Sadhbella "PANGAT" on Ekadashi fast day. At this that Sadhoo said to Poojya Swami, "Undoubtedly thou art my Satguru". After this Sadhoo CHARANDASS remained for some days in Sri Sadhbella Tirath and then went away.

This was authenticated by Bawa Giandass disciple of Swami Harpershad Sahib who had heard from his "GURU" in Vikram Era 1910 and Chacha Isserdass disciple of Swami Bankhanni Sahib, who had heard from his religious brother Bawa Vishindass, narrated the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 93.

On Manghir Wadi Umawas of Vikram Era 1901, three or four residents of Shikarpur came to Sri Sadhbella Tirath to interview Poojya Swami Bankhandi Sahib. After bowing before Swamiji they got (TILAK) a grey mark on their forehead, and sat before "GADI SAHIB" facing Swami Poojya Swami Bankhandi Sahib immediately knew the object of their visit and ordered his disciple Bawa Harnaraindass to go inside the temple and "ANNA PURNA DEVI, where "POORIES" (a thin meal cake fried in ghee) and "LUDOOS" (sweet confectionery made in balls) were kept, to get the same and give as PERSHAD" (gift) to those men. On hearing this Bawa Harnaraindass thought in his mind that neither Poories nor Ludoos were prepared in Bhandar, but Satguru Bankhandi Sahib's wordings went in vain. Thinking this Bawa Harnaraindass went inside the temple and found all things available as uttered by Poojya Swami Bankhandi Sahib. He saw big high-rimmed trays full of Ludoos and "Puriess" kept there. He brought out and gave as PERSHAD (gift) to all sitting there. Those Shikarpuri worldly people seeing their desire of their mind fulfilled by the miracle of Swami Bankhandi Sahib were astonished and exclaimed in joy, "BRAVO: HAIL: BLESS: BLESS".

This was authenticated by Seth Deepsingh contractor Shikarpur father of Seth Chander Singh contractor in Vikram Era 1951 and

Bawa Kashidass "KHATWALLA" Dharamshalla SHIKARPUR narrated in the same Era.

GURSAKHI (ANECDOTE) No. 94.

On Manghir Sudi Teej (third) of Vikram Era 1901 one beragi Sadhoo named Chaturlass, who was suffering from consumptive fever, came to Sri Sadhbella Tirath to interview Swami Bankhandi Sahib and prayed to Swamiji, "OH: YOGI: RAJ: I feel miserable on account of fever. Have mercy on me".

After this Swamiji ordered his principal disciple Bawa Harnaraindass to take the Sadhoo and supply him the food prepared in "BHANDAR" (Sadhoo's Kitchen). If he took Bhandara food his troubles would disappear. On hearing the wordings of Swamiji Beragi Sadhoo agreed to take Bhandara food. Bawa Harnaraindass gave him two or three Chapaties, some rice and vegetables to eat. Beragi Sadhoo took the food continuously for 8 days and his fever also subsided day by day. When he became alright, the mud work of building big and small "RAMJHAROKHAS" was in progress, and Beragi Sadhoo began to serve personally. After the completion of the work of "RAMJHAROKHAS" Beragi Sadhoo Chhaturlass obtained permission from Poojya Swami Bankhandi Sahib and went to Chatur Kot. There he took delight in admiring Swamiji before all and thus lived a happy life.

This was authenticated by Mukhi Moolchandass of Gharibabad in Vikram Era 1949; and Bhai Moolchand cloth merchant (father of Bawa Bala Pershad) narrated the same in Vikram Era 1951 and Langra Bawa Haridass who had heard from Bawa Harnaraindass, in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 95

On Mangh Sudi Beej (New moon day) of Vikram Era 1901 a munshi and a peon of Mr. Paink Wales Collector of Sukkur come to Sri Sadhbella with an official letter for Swamiji. On the way they thought in their mind that they would get "KANAH PERSHAD" as (gift) from Swami Poojya Bankhandi Sahib. On arrival in Sri Sadhbella both bowed before Swamiji and after the delivery of the letter when they were about to return, Swamiji ordered Bawa Harnaraindass to give them "KANAH PERSHAD". Bawa

Harnaraindass brought some quantity of Kanah Pershad and some "Ludoos" on Pattal (a round leaf tray). Swamiji asked Bawa Harnaraindass to show him the "Pattal" (round leaf tray) before delivery. Swamiji said to Bawa Harnaraindass, "Take away back "Ludoos" and add more "KANAH PERSHAD" equivalent to the quantity of Ludoos, as only "KANAH PERSHAD" was to be given to them. Both Munshi & Peon feeling very much the return of Ludoos, thought in their mind that Bawa had become greedy as he was sending back their Ludoos and substituting the same by KANAH PERSHAD". Both Munshi and peon demanded Ludoos from Swamiji. On this Swamiji told Moosa Boatman to lash them both and turn them out because while they were on the other side of the river they desired in their mind to get only "KANAH PERSHAD" and that at the sight of Ludoos they had become greedy. On hearing these words Swamiji both Munshi and peon were much astonished at the reading of their heart by Swamiji, got up, fell at once at his feet, and apologized. Poojya Swamiji granted them pardon and gave them some Ludoos. Both became glad and went back to Sukkur, where they narrated this incident to the Collector and others who hearing this thought Poojya Bankhandi Sahib as "ANTARYAMI" (Omniscient) knower of one's secret.

Note:-

Ludoos means sweet confectionery made in round balls.

This was authenticated by Jumro son of Moosa boatman in Vikram Era 1956, and Mukhi Dharamdass of Old Sukkur narrated the same in the same Era, and Bawa Karandass and Langra Bawa Haridass related the same in Vikram Era 1951. The latter two had heard it from Bawa Harnaraindass.

Note:-

Both Munshi and the peon had brought with them the PARVATI of proprietorship of Sri Sadhbella from Collector to be delivered to Sri Bankhandi Sahib.

GURSAKHI (ANECDOTE) No 96.

On Vesakh Sudi Ashtmi (8th) of Vikram Era 1902 some residents of Rohri who were worshippers of Goddess (DEVI) came in Sri Sadhbella Tirath where they got "BHANDHARA" (feast to sadhoos) prepared.

rice, (DAL) pulse and (SEERO) a kind of sweetmeat made of flour, sugar & ghee. They prayed to Poojya Swami Bankhandi Sahib to have the offering of the food made to Goddess (DEVI). To fulfil the wishes of Rohri pilgrims Swamiji got trays full of it viz: "rice, dal, serro" and took them inside the temple of "ANNA PURNA DEVI" covered with a sheet of cloth, and prayed to Goddess (DEVI). When the cloth was removed all trays were full of "LUDOOS" and "POORIES" (thin cakes fried in ghee and "KACHORIES" (a kind of pastry filled with bruised pulse). All the Sadhoos and others present were astonished to see the wonderful miracle. The provision of all the above trays was distributed among all the sadhoos and other worldly people and all applauded Swami Bankhandi Sahib and bowed to him.

This was authenticated in Vikram Era 1957 by Kimat JAJIK of Old Sukkur who had heard it from his father. and by Veeromal JAJIK of Old Sukkur who had heard from his father Rijhumal in Vikram Era 1958.

GURSAKHI (ANECDOTE) No. 97.

On Jeth Wadi Ashtmi of Vikram Era 1902, three Jajiks (musicians as well as those who perform ceremonies along with Brahman at marriages & deaths) named Thakoo, Nanoo (father of Kimat) and Jeewan, all the three belonging to Rohri came to Sri Sadhbella Tirath, and sang religious songs and hymns to swamiji who after some time ordered them to finish singing which they did. After this Poojya Swami Bankhandi Sahib went to "BRAHAMALINA" and sat on the plank of the swing to enjoy a swing. All the above three Jajiks stated that they went to bow down to Swamiji before departure and saw with their own eyes that the swing was moving back-ward and forward without the aid of any ropes or iron rods. Just at that time Moosa Boatman shouted that the boat was going to Sukkur Side.

Poojya Swami also expressed his desire to go on boat to the other side as one true and faithful follower had remembered him. All of them sat in the small boat and Poojya Swami Bankhandi Sahib took his seat on the stern (upper deck), where (ASAN) a small carpet was spread for Swamiji to sit upon, and the others sat in the bottom of the boat. As soon as the boat arrived on Sukkur Side, Swamiji disappeared instantly at which they all together with the boatman were surprised. As soon as they arrived at KHARIRI to catch ferry boat for Rohri, they saw Poojya Swami Bankhandi Sahib already sitting under a Banian tree there. They all bowed

down to Swamiji, when Nanoomal Jajik said to Swamiji, "TRUE SIRE where you betook yourself after leaving us". On this Thakoo Jajik (who was the oldest among all the Jajiks) told Nanoomal that he knew nothing about the glory and greatness of Poojya Sudheshwar Swami Bankhandi Sahib. Saying this they bowed before Swamiji and sat on ferry boat at Rohri and left Swami Bankhandi Sahib under the Banian tree. As soon as they arrived at Rohri and entered the house of Seth Dhanrajmal they found Poojya Swamiji sahib sitting there already before them.

On their enquiry Swamiji stated that he was there to give "DURSHAN" to an affectionate follower who had been remembering him. They noticed that all the family members of Seth Dhanrajmal were bowing before Swami Bankhandi Sahib. They also bowed before Swamiji and shouted JAI: (a respectable term of address) and began singing religious hymns. Swamiji took his meals and they also took "PERSHADA" (a special food). When Swamiji got up they prayed, "TRUE SIRE, be good enough to take the trouble of going to our houses as well, and have a little to eat and drink." On this Swamiji blessed them and stated that he had taken food and had no further appetite. After this Seth Dhanrajmal and several of his followers went upto ferry boat and from there accompanied Swamiji to Sri Sadhbella Tirath and came back.

All those who heard from "JAJIKS" the above mentioned miracle became very glad and cried in Joy and wonder, "WAH WAH" (BRAHMA WELL DONE).

This was authenticated by Kimat Jajik (who had heard from his father) in Vikram Era 1954 and Rijhu Jajik (both of Old Sukkur) narrated in the same Era.

GURSAKHI (ANECDOTE) No. 98.

Sri Poojya Swami Bankhandi Sahib Mahraj when under camouflage wore KAFINI (dress of Fakir) and a cap on head holding KARMAN (a small gourd carried by fakirs) and put on wooden SANDALS to walk on the surface of the River Indus in the company of Water Boy "WARAN DEVA" who is called by other names as "KHUAJA KHAN" and OODEROLAL and who rides on "PALA FISH. Both Swamiji and Waran Deva were thick and intimate friends. Bawa Harnarain Dass also enjoyed the sight of "WARAN DEVA" in the company of Swamiji.

sort of revelation of Swamiji with "WARAN DEVA" was denied to other followers though very seldom enjoyed by them on their entreaties. Bawa Harnaraindass, enjoyed the privilege of talking to "WARAN DEVA"

On Jeth Wadi Chodis (14th) of Vikram Era 1902, on the great supplication of Sadhoo Mayaram Udasi Vedanti Pandit, Bawa Harnaraindass showed him the rare sight of Swami Bankhandi Sahib and Waran Deva together, while passing from the Hadwar Ghat in Sri Sadhbella.

This was authenticated by the above mentioned Sadhoo Mayaram residing in the temple of Bawa Waryamsingh in Vikram Era 1954. Bhale-dino son of Sanjar "MIR BAHAR" (fisherman) caste Chambrani aged 85 years, residing at Rohri near the Nara Supply Channel narrated the same in Vikram Era 1960 as sometimes he saw both Poojya Swami Bankhandi Sahib and "WARAN DEVA" walking together over water.

Similarly other old boatman used to narrate the same.

GURSAKHI (ANECDOTE) No. 99.

On Jeth Wadi Umawas of Vikram Era 1902 at evening time, Swamiji in order to take a walk put on wooden sandals and with a staff in hand went from Sri Sadhbella Tirath, walking over the River Indus to the Rohri side, where there were innumerable palm trees.

One Syed named Akhund Faizal along with 2 or 3 muslims was then going to Rohri along the bank of the River Indus. He saw Swami Bankhandi walking over the River Indus and stood in amazement and thought in his mind that he seemed to be a miraculous man as even his wooden sandals had not touched the water while walking over it. When Poojya Swamiji arrived at the Rohri side of the river, the syad bowed to Swamiji with great reverence and said, "HIDOO Faqir Sire, where do you come from" Swamiji replied that he was coming from Sadhbella which he saw was opposite, and on his solicitude to know the name of Swamiji, Swamiji said it was "BANKHANDI (DAS).

The Syed stated to Swamiji that on Fiday next he would come to Sri Sadhbella to talk on matters of invisible Divine Powers. After this the Syed bowed to swamiji and went away with his companions.

On the fixed day, the Syed along with the same companions came to Sri Sadhbella Tirath at about 10 A. M. The Syed asked Swamiji about the

occult Power and Swamiji gave him such convincing replies as delighted "Syed" who further told Swamiji that the Hindoo Faqirs were more diviner guide, of the path of the divinity and enjoyed closer proximity to "God" than the Moslim PIRS and manifested miracles and fulfilled the desire.

After paying homage and bowing down before Swamiji the syed along with his companions took leave showing his desire to follow the path suggested to him by Swamiji. This was authenticated by both Mir Ditalshah son of deceased Mir Ghulamalishah caste Syed Mirki, old man, resident of Sukkur, and Syed Jumanshah son of Mir Mahomed Atta Shah caste Syed Jagirdar, resident Kot Jahan Allah Shah Rohri, an aged person Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 100.

Bhai Bhawandass son of Hassanand resident of Old Sukkur stated (what he had heard from his father) that on Jeth Sudi Ekam (1st) of Vikram Era 1902, while his father was at the age of 16 or 17 years, he along with his grand-mother and grand-father went to Sri Sadhbella Tirath for interviewing Poojya Sri Swami Bankhandi Sahib. On that day he saw about 300 Hindoo and Muslim military soldiers in Sri Sadhbella Tirath.

Poojya Swami Bankhandi Sahib asked his disciple Bawa Harnarindass to go inside the "KOTHAR" (provision store room) and see if any provision was left there. Bawa Harnarindass after looking into the store room prayed before Swamiji that only a little quantity of provision was left inside. On this Swamiji gave him a sheet of cloth and told him to put the cover over the provision left and increase the quantity of provision. According to the orders of Swamiji Bawa Harnarindass did so. He came back and prayed before Swami Bankhandi Sahib stating, "TRUE SIRE," now the quantity of the cooked provision is so much that 500 persons may have the provision (food) comfortably."

After this all the 300 military soldiers and other worldly people who were present at that time in Sri Sadhbella were fed liberally. He further stated that his father along with his grand-mother and grand-father were still in Sadhbella, when by chance he happened to go into "BRAHMALAYA" towards "KHABAR JUNGLE" where he saw the body of swami Bankhandi Sahib cut up into 8 or 9 pieces. He was frightened at the sight and informed

his grand-mother and grand-father of it, stating that some body had killed Swami Bankhandi Sahib and cut him in pieces. Both grand-mother and grand-father went there and saw Swamiji in that condition. At this they were wonderstruck and told him to KEEP QUIET, and not to divulge the secret to any ONE Else.

At 4 P. M. they saw Swami Bankhandi Sahib, sitting at his "GADI" (Throne). At this all were astonished, and thought in mind that Mahatama's secrets could only be known to Mahatamas. After that they all came home.

This was authenticated by the above mentioned Bhai Bhawandass and Mukhi Dharamdass Tahalmal "GUR" (jaggery) merchants of Old Sukkur in Vikram Era 1954.

GURSAKHI (ANECDOTE No. 101.

On Jeth Sudi Beej (2nd) of Vikram Era 1902, the Shikarpuri and Bhabhra panchayets (all trading in new Sukkur) waited upon Poojya Swami Bankhandi Sahib in Sri Sadhbella Tirath. After bowing down they prayed to Swami Bankhandi Sahib stating, "OH: MAHRAJ, Your expenses are heavy hence we pray to kindly fix some Bandhian (religious allowance in the shape of tax) to be levied from us".

On this Swamiji answered, "We do not want to bind any one with "BANDHIAN" (Religious Tax) but the payment is quite free and optional which may be placed before "GADI SAHIB". The traders requested Swami Bankhandi Sahib again on the same subject, but Swamiji answered them that he had every thing available.

The people of that time state that on the repeated requests of the traders, Swamiji raised one skirt of his "GADI" were heap of golden coins was found lying. At this phenomenon all remained silent and after bowing before Swamiji went back to New Sukkur. On the way they were talking among themselves stating that Poojya Swamiji was the master of all preternatural powers, and that with their glory and blessings the city prospered and flourished.

After this with the glory of Swami Bankhandi Sahib the popularity and trade of New Sukkur went on increasing day by day, and with the increase in trade the wealth in New Sukkur went on increasing. With the

blessings of Swamiji the traders and Sethias at their own option and he will kept Swamiji's share in the profits without informing Swamiji and the glory of Swamiji New Sukkur became a popular centre for trade.

This was authenticated by Bhai Gokaldass Gudami a member of Pachayat in Vikram Era 1954, and Bhai Bhawandass "MODI" provisioner and supplier, (both old and aged persons) in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 102.

On Akhar wadi Umawas of Vikram Era 1902, Poojya Swami Bankhandi Sahib ordered his principal disciple Bawa Harnaraindass to go inside the temple of ANNA PURANA DEVI where he would find one (THALH) high rimmed tray full of JILEBIES and bring it out.

Note:-

JILEBIES is a kind of confectionery prepared from Sugar, ghee, and Maida Sooji.

Because on that day a "MANDLI" (crowd) of about 150 Udas Sadhoos had arrived on foot from Punjab by about 4 P. M. to stay in Sri Sadhbella Tirath. In this crowd there was a good number of highly educated Pandats and singers of religious hymns. Bawa Harnaraindass accordingly went inside the temple of "Goddess ANNA PURNA, came back and prayed to Swamiji that no such "THALH" was kept inside. Similarly at other times did Bawa Harnaraindass on the orders of Swamiji go inside the temple of Goddess Anna PURNA, but invariably came back empty-handed.

Poojya Swamiji got up himself, put on wooden sandals and entered the temple with Bawa Harnaraindas inside with himself, and showed him a big THALH (high rimmed tray) full of fresh and hot ready-made Jilebies, covered with a sheet of cloth. Bawa Harnaraindass brought it out and placed it before "GADI SAHIB" and distributed the same among all sadhoos and other worldly people present at that time in Sri Sadhbella. All the sadhoos and other worldly people who were present at that time in Sri Sadhbella Tirath were greatly amazed and thought in their mind that the JILEBIES were neither prepared in Sri Sadhbella inside, nor any person had brought them from outside. It was a great wonder how the fresh consignment of that confectionery arrived there. They afterwards thought that it was a miracle of Poojya Swami Bankhandi Sahib. This was authenticated by Bawa Kewaldass

Bawa Gian residents of Mithankot in Vikram Era 1948, and Bhai Manghir Masand Tikanedar of Old Sukkur narrated the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 103.

On Akhar Sudi Beej (2nd) of Vikram Era 1902 a dog came swimming To Sri Sadhbella Tirath. Poojya Swami Bankhandi Sahib fed that dog and sent him back by boat to Sukkur Side. One of the Government servants however killed the dog. When Swamiji heard of this he through grief uttered, "OH thou wicked person, who has taken the life of the dog, wilt be attacked with high fever". It exactly happened. He tried medicines of several Doctors but all invain. At the advice of some body that government servant came to Sri Sadhbella Tirath and fell at the feet of Poojya Swami Bankhandi Sahib to whom he narrated about his sickness. On this Poojya Swami Bankhandi Sahib told him that he had taken the life of a poor dog without any offence, and that was punishment inflicted upon him. Hearing this the man fell at the feet of Swamiji and repeatedly apologized. Poojya Swami who was already kind-hearted granted him pardon and gave him "BHABHUTI" (sacred ashes) for eating and appliance on his body. By the use of Bhabhuti (sacred ashes) his fever went on decreasing and he became alright. He took an oath for ever not to take the life of any one.

This was authenticated by Jumro boat man in Vikram Era 1955 and Rahim dino boatman in Vikram Era 1956.

GURSAKHI (ANECDOTE) No. 104

On Sawan Wadi Ekam (first) Poojya Swami Bankhandi Sahib left Sri Sadhbella Tirath along with his disciples Bawa Vishindass and Swami Harnaraindass, Mahant Bawa Gurpat Sahib Udasin of Khairpur, Sadhu Bhagat Ram of Missi village, Bara Pandit Bawa Sadanand, Young Pandit Bawa Naraindass (who was called by other name as Sachdanand) with his disciple pandit Swam Perakash and other Sadhus. After finishing the pilgrimage of "Prayag Raj" KUMBH FAIR of Vikram 1902 they went to Jagan Nath (PURI) and Rameswaram and from there reached "BERAWAL PORT" which is near "PRABHAT CHETTER" on Mangh Vadi Chuth (6th) of Vikram Era 1903. After leaving the Bunder Swamiji with party halted in a building. There one "MAULVI" and "KAZI" when they saw swamiji said to him, "You are sitting with your back toward-

ds our mosque". On this Swamiji said to both the Maulvi and the Kazi "What is your mosque" Both replied to Swamiji that Mosque was the house of God. Swamiji said. "Is mosque the only residence of God and none else? Is the whole universe otherwise void of God?"

We Hindoos believe that the whole world is the HOUSE OF GOD, and no nook and corner is empty from Him because he is omnipresent, "BRAHAM VIA PAK" and exists every where. Perhaps your "GOD" is small who lives in a mosque only and this mosque said to be the only house of God is the result of your desire. Since the very creation the whole cosmos is the residence of God and came into being by His desire. Our God is infinite in the illimitable world. Just as a soul lives inside the body, similarly the whole world is the temple of God. There is not a single spot empty from our "GOD" In such a big temple "God" your mosque is but a short space where you have built "God's residence" because your "God" is so small. Our God is limitless, hence the temple, the wide World created by Him is his residence which is not built by human hands. While your MOSQUE is built by human hands". At this both were enraged, where upon Poojya Swamiji told them gently that it was not a matter for losing temper but it was a matter to be well understood. This exasperated both the Maulvi and Kazi who were blind bigots and fanatics and dragged Swamiji's ASAN (piece of carpet for sitting) and turned it in other direction with the result that with each turn of the Asan (piece of the carpet) THE MOSQUE TURNED TO BE BEHIND SWAMI BANKHANDI SAHIB.

Seeing this both Maulvi and Kazi were astonished. After this they took Swamiji to be GURU OF PIRS and perfectly miraculous and both fell at the feet of Swamiji and enquired from him the right path to reach "GOD." Poojya Swami Bankhandi Sahib explained to both Maulvi and Kazi by quotations from VEDA SHASTRAS. After this they felt within the heart of their hearts that the Hindoo religion was the true religion and both fell at the feet of Poojya Swami Bankhandi Sahib, considering Swamiji to be ("PUCCA SIDH") perfectly pious and miraculous and one with God and apologized for their past actions. They both then asked Swamiji for the HOLY BOOK or scripture they should study to get complete knowledge regarding "GOD." On this Swamiji suggested to them "YOG VASISHTA" and "VEDAS" of Hindoo Religion. After this Swamiji performing his pilgrimager arrived in Sri Sadhbella Tirath Sukkur on Chet Wadi Road.

of Vikram Era 1903.

This was authenticated by Mahraj Bawa Harnarindass and Pandit Bawa Swam Perakash who narrated it to Bawa Karandass and Bawa Chetan Perakash in Vikram Era 1919. The latter two again mentioned the same to us in Vikram Era 1949, while Pandit Swam Perakash did the same to us in Vikram Era 1945.

GURSAKHI (ANECDOTE) No. 105.

On Chet Sudi Ashtimi (8th) a Hindoo lady was coming to Sri Sadhbella Tirath by boat which was overcrowded and in the consequent hurly-burly a loose golden bangle of the above Hindoo lady fell into the river. When the boat reached Sri Sadhbella Ghat, that Hindoo lady sobbing and weeping bitterly approached Poojya Swami Bankhandi Sahib whom she related the whole fact about the dropping of her golden bangle into the river. Poojya Swami felt pity on her and ordered MOOSA boat man to go on the (stair-case) Ghat of river and take out the Lady's golden bangle. Moosa boatman obeying orders of Swamiji stated, "VERY WELL SIR" He went on the Sadhbella Ghat of River, where he searched for the bangle in the water, found it, and handed it over to Poojya Swami Bankhandi Sahib who gave it to the Hindoo lady. All the pilgrims present in Sadhbella who had come by the same boat with the Hindoo lady were surprised to see that the bangle which had fallen in the middle of the River Indus could be got at the Ghat. There was no hope at all of its being found. They all thought that it was the kindness and miracle of Poojya Swami Bankhandi Sahib.

At this all the present shouted, "DHANIYA BANKHANDI SAHIB" (BRAVO: HAIL) and went their way.

This was authenticated by both Bhai Moolchand (father of Bawa Bala Pershad) and Moorijmal cloth merchants in Vikram Era 1949.

GURSAKHI (ANECDOTE) No 106.

On Chet Sudi Baris (12th) of Vikram Era 1904, the Hindoo Panchayat of village "LESSORIE" came to new Sukkur on some business. They held consultation among themselves that since they had come to New Sukkur they should better repair to Sri Sadhbella Tirath to enjoy the darshan of Poojya Swami Bankhandi Sahib as well. All came to Sri Sadhbella Tirath and after bowing before Swamiji received the gray mark of

"BHABHUTI" (sacred ashes) on their forehead and sat before Swami Bankhandi Sahib.

With clasped hands they entreated Swamiji stating, "True SIRE, we are desirous to eat today an untimely fruit." On this Swamiji asked them if they had come there with the intention of testing him. On this an old man from amongst them stood up and put a piece of cloth round his neck as a token of humility and entreated with clasped hands stating, "NO Sir, nothing is farther from our thought. We can not adequately admire the greatness of saints like you, as there is no difference between the Saints and God. You are powerful enough to fulfil the desires of all by knowing the interior of their hearts. On this Poojya Swamiji called Bawa Harnaraindass and ordered him to go and pluck some fruits from Khabbar tree there. Bawa Harnaraindass obeyed and to his utter amazement he saw Jamans (EUGENIA FAMBOLANA) grown in "KHABBAR SHRUBS." Bawa Harnaraindass brought some from there and placed before Poojya Swami Bankhandi Sahib. Swamiji gave these "JAMANS" as PERSHAD (gift) to all of them. They were right glad to get PERSHAD (gift) and were greatly astonished. All the members of the Panchayat of "LESSORIE" considered Poojya Swami Bankhandi Sahib as perfect master of all riches and blessings and the very image of God and after bowing to Swamiji took their departure. Poojya Swamiji at the time of their leaving Sadhbella admonished them not to test any Sadhoo Mahatama in future.

This was authenticated by Seth Pinjomal contractor of Old Sukkur in Vikram Era 1950; and Bhai Sanwalmaal coppersmith of New Sukkur (who had heard from his father Gidoomal) narrated the same in the same Era.

GURSAKHI (ANECDOTE) No. 107

On Chet Sudi Pooranmasi (full Moon day) of Vikram Era 1904 owing to the Besakhi fair there was great multitude and rush of pilgrims before Poojya Swami Bankhandi Sahib in Sri Sadhbella Tirath by the evening time. On those days owing to "CHETI CHAND FAIR" the pilgrims of "WATER ZANDH PIR" original name VARANPURI came directly to Sri Sadhbella Tirath by boats, and such boats of pilgrims halted round Sri Sadhbella Tirath, similarly pilgrims from Sri Sadhbella Tirath went by boats directly to "WATER ZANDH PIR" (VARANPURI) and New Sadhbella respectively. The ferry charges of such boats were collected by the same.

Sri Sadhbella Tirath. Looking to the countless numbers of pilgrims in Sri Sadhbella, Bawa Harnaraindass stood behind "GADI" and after bowing before Poojya Swami Bankhandi Sahib entreated, "TRUE SIRE, the rush of people is great, while the quantity of provision left is very limited." On this Swamiji asked Bawa Harnaraindass with smiling face IF THERE WAS ANY PROVISION INSIDE. On this Bawa Harnaraindass answered most humbly that only a little quantity of rice was left in "(DEG)" the big cooking utensil. Swamiji then asked him to put that-cloth sheet over the "DEG" and begin giving pershal (gift) to every pilgrim.

Bawa Harnaraindass in obedience to Swamiji's order did so. He sprinkled water over the cloth sheet, uttered swamiji's gracious name and shouted, "PUJ SWAMI BANKHANDI KI JAI",

After this he began loading the basket of rice from Deg one after another, and gave to all the people. After the fair was over and the people had mostly retired, Bawa Harnaraindass Sahib raised the cloth sheet and saw only the little quantity of rice left in "DEG" exactly what he had seen at first. This miracle evoked loud applause and admiration from those present for Poojya Swamiji.

After the fair Bawa Harnaraindass bowed down before Swami Bankhandi Sahib and stated, "Sir, with thy blessings and glory every thing went on well. Bravo, my Lord, Bravo." Saying this he again bowed before Swamiji and went to attend to his duties.

This was authenticated by Dunirmal, Chettomal, and Gokalmal milk sellers (who had heard from then father Zaunkimal) and Amardinmal confectioner (who had heard from his father) and Bawa Chetan Perkash (who had heard from Bawa Harnaraindass), all narrated the same in Vikram Era 1950 and so Swami Achal Pershad in Vikram Era 1953.

Note:- Similar miracle was displayed by Poojya Swami Bankhandi Sahib on Chet Sudi Purma (full moon day) of Vikram Era 1919, which was narrated by Bawa Tulsidass, disciple of Poojya Swami Bankhandi Sahib in Vikram Era 1953. It was done by other sadhus as well.

GURSAKHI (ANECDOTE) No. 108

On Besakh Sudi Teej (3rd) of Vikram Era 1904 a boat full of wedd-

ing party was going from Rohri to Old Sukkur in night time. On the way they were overtaken by a severe storm followed by rain. By that time it had grown dark and water in the River Indus had swollen. At this all the persons in the boat were crying bitterly, shouting and praying, "OH: BANKHANDI SAHIB, help us at such a difficult and most critical time and save our lives."

After such entreaties, the boat safely arrived and anchored at the HARDWAR Ghat of Sri Sadhbella Tirath. At the bitter cries of wedding party Poojya Swami Bankhandi Sahib stood on Tulsi Thalba. The wedding party came down and fell at the feet of Swami Bankhandi Sahib and narrated the whole incident, what happened to them on the way and stated that with his blessings they were saved. Poojya Swamiji consoled their minds and made them sit in Sabha MANDAL Hall. Greater part of the night passed and all persons of wedding party were feeling appetite. The "GOPHAGAPHA" (name of night food for Sadhus) was also over long before the arrival.

Looking at the pitiful plight of the wedding party Swamiji gave them "MALPURAS and POORIES" to eat, and after taking food they were satisfied.

Note:- (Mulpura) a rich cake of flour and sugar.

(PURI) a thin meal cake fried in ghee.

All the Sadhus present on that occasion in Sri Sadhbella were astonished to see the wonderful doings of Swamiji, for they knew that "BHANDARA" (feast to sadhus) was prepared of "MALPURAS" and "POORIES" that night, that they were the "food preparers, and that night they had prepared "KHICHNEY" only.

Note:- "KHICHNEY" pulse and rice boiled together which was distributed among sadhus and they too had eaten the same. Wherefrom "POORIES" and "MALPURAS" came was but a miracle of Swamiji.

On this Harnaraindass spoke to all sadhus that Swami Bankhandi Sahib had very kindly shown them that phenomenon and he was powerful in every respect. Poojya Swami Bankhandi Sahib consoled them all, saying that the rain and storm would cease at 2 A. M. It happened so exactly at the fixed hour Swamiji then ordered wedding party to embark for Sukkur.

This was related by Bhai Santdass Masand TIKANEDAR and Seth Teekchand Jotwani (both residents of Rohri) who were in the same boat with the wedding party in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 109.

On Besakh Sudi third (3rd) of Vikram Era 1904, Mir Ali Murad Khan Talpur of Khairpur came to New Sukkur with one of the European Officers. Hearing the glory of Poojya Swami Bankhandi Sahib Hindoo Udasin Mahatama residing in the heart of River Indus (SINDHU GANGA RIVER) they came by boat to interview Swamiji and anchored their boat at Bombay Ghat (now named Ram Ghat) and sent a message through a peon to Swamiji, stating that Mir of Khairpur had arrived and begged for a visit with him.

On this Swami Bankhandi Sahib sent a reply to Mir of Khairpur through the same peon stating, "We have already met Him with whom we have to meet." On this Mir of Khairpur sent a messenger again to Swami Bankhandi Sahib stating, "FAKIR SIR I request you to kindly meet with us and in return I shall grant you a Big Jagir." On this Swamiji sent a reply to Mir of Khairpur through the same messenger stating, "Your offer to us of this enticement is all in vain. The earth neither belongs to you nor you have any power to grant any thing. It is Almighty God above all who supplies our needs."

Hearing such a reply of Swami Bankhandi Sahib the Mir of Khairpur unfastened his boat, and started to leave Sri Sadhbella Tirath premises, when he got blood vomiting on the way. On this his courtiers and other Mirs who were with him told the MIR, "Sir this is the result of your behaviour towards a HINDO FAKIR. Offer repentance and surrender yourself at his feet." They further stated.

"FAQIR: MUN:- ALLAH: MUN:

ALLAH: MUN:- FAQIR: MUN:

i. e.

Mind of the faqir is the mind of God.. and the mind of God is the mind of faqir.

Sir, You have seen the wonderful miracles of the Faqir. TURE FAQIR is the abode of compassion."

Hearing this the MIR felt nervous and returned back towards HARDWAR GHAT, where he anchored his boat. After bowing down before Swami Bankhandi Sahib he apologized for his past behaviour, and related the miracle of the blood vomiting.

Poojya Swami Bankhandi Sahib gave to the visitors the (BHABHUTI) sacred ashes, as well as blessings and the Mir became alright instantly.

At this time Swamiji had a fever on. Swamiji noticing MIR approaching him, ordered the FEVER that till such time as he might finish with the MIR, it might have its abode in this (GODRI) a quilted counterpane. Swamiji had removed that GODRI (quilted counterpane) on one side and with his discourse with the MIR Swamiji delighted him. The Mir repeatedly requested Poojya Mahraj Bankhandi Sahib stating, "DEMAND some wealth or even Jagir". But Swamiji with his religious instruction the MIR refused his offer point blank, and just raised one cover of (GADI) cushion and showed MIR diamonds, jewels, Rubbies, and topaz lying under GADI SAHIB." The sight of these precious stones astonished the MIR who was ashamed of his offer, in comparison to the riches possessed by Swamiji. In the course of the conversation MIR happened to see (GODRI) quilted counterpane jumping upwards and downwards. On this MIR said to Swamiji, "Mahraj, why this (GODRI) quilted counterpane is jumping". Swamiji replied to Mir, "I have ordered 'FEVER' who has an attack on me to abide in (GODRI) quilted counterpane till our discourse is over hence it is jumping After your departure I shall be free from the distress of his attack again". On this MIR entreated Swamiji for the darshan of FEVER. On this Swamiji asked the MIR to desist from this but the MIR pressingly requested for the darshan of the "FEVER".

On this Swamiji raised one corner of GODRI (quilted counterpane) when all saw to their dismay a black dreadful creature of the appearance of a rabbit with its dark fiery eyes. The MIR and his staff who saw this were immediately attacked with fever and were trembling. After this MIR entreated Swamiji, "TRUE SIRE, keep back your thing and place it back (GODRI); we repent for our persistence and do not wish to see it again."

After this Swamiji gave "BHABHUTI" sacred ashes to all, and the MIR became alright, and also ordered the Fever to go back and take its seat under GODRI. after this the GODRI began to jump again as before. The MIR and his staff were saying, "FAKIR SIR, you know your secrets best. The whole

world is under your control. Fever is nothing. You are the master of all, and you are perfect dervish." Saying this MIR and his staff bowed before Swamiji and withdrew, when Swamiji gave them (ROT) thick bread and Chutney to eat.

This was authenticated by Bhai Gidamal Jaggery merchant resident of Old Sukkur (who had heard from his father) and by Sobhraj son of Lalchand Hakim Old Sukkur (who had heard from his father) both in Vikram Era 1951 and Swami Achal Pershad narrated the same in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 110.

On Jeth Sudi Ashtimi (8th) of Vikram Era 1904, Poojya Swami Bankhandi Sahib ordered Moosa boat man to bring the boat for pleasure trip to Small Sadhbella. Moosa boatman brought the boat and Swamiji was seated in it. One Chellomal son of Jessomal accompanied Swamiji. The boat went downward along with the current and reached the small Sadhbella. After getting down Swamiji was walking down the hill, when one Bania a provision supplier came in large Sadhbella and enquired for Swami Bankhandi Sahib and came to know that Swamiji had gone to Small Sadhbella. He also went by boat there and after bowing before Swamiji stated, "TRUE SIRE, Chella and Jeoo Baniyas have not yet paid me the value of provision supplied by me for Sadhbella". Swamiji consoled the Bania and told him to wait when he would duly get his dues in a day or two. The Bania was not satisfied with the reply of Swamiji and had some doubt in his mind with regard to the payment of his dues. Swamiji could see through the thought of the mind of the Bania; he plucked leaves of "KHABBAR TREE" and told the Bania to count his money which he might take according to his dues, every leaf turning into a rupee. At this Bania was very much ashamed and considering Swamiji as the master of all powers, he repented and begged for forgiveness.

Swamiji granted him the required pardon, but forced him to take his money which he did. Poojya Swami Bankhandi Sahib along with other sadhus used to go for a walk in small Sadhbella by boat in Summer Season, the water in the valley or cleft between the two hills viz: small and large Sadhbellas flowed in summer but in winter it dried up. The intervening space was called "NARAIN GHARI" and was about 400 ft long and the water flowed from Northern to Southern direction. The bed of the cleft was rocky and it was silted on both the sides, hence in winter season one could go from large Sadhbella to small Sadhbella on foot.

This was authenticated by Seth Tahimal Coy: son of Mangoomalani and Seth Moolchand son of Gangaram grocer both residents of Old Sukkur (who had heard from four brothers namely Chella, Khema, Mengha, and Jeoo who were provision suppliers of Sri Sadhbella) in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 111.

On Sawan Wadi Teej (3rd) of Vikram Era 1904 a big wooden log was seen floating in the River Indus. It was morning time when Pooja Swami Bankhandi Sahib was standing over HARDWAR GHAT wearing wooden sandals on their feet. Seeing the log, Swamiji went directly over the River Indus with the wooden sandals and dragged the log towards the Ghat side.

About 20 or 22 sadhus hastened and put all their might to lift the log but could not bring it out. All the above sadhus prayed before Swami Bankhandi Sahib stating that the log in question was very bulky and heavy and could not be brought out from water.

On this Swamiji said to them, "You are so many in number and yet it is a wonder you can not lift the log out I am going to lift it alone". After this Swamiji with his "YOGA POWER" lifted the log assisted by the same Sadhus and the log in question became so light as to be just about a man's or so in weight.

Looking to this miracle all sadhus bowed down before Swamiji and whatever vanity these sadhus had in their minds about their strength disappeared. Swamiji showed this miracle merely to get rid of the vanity which the sadhus possessed.

This was authenticated by Bawa Vishindass to Bawa Chetan Perkash and Bawa Haridas Langra in Vikram Era 1912. The latter two sadhus narrated the same to the author in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 112.

On Sawan Sudi Dasmi (10th) of Vikram Era 1904, Pooja Swami Bankhandi Sahib was sitting as usual on "GADI SAHIB." He had a utensil covered with cloth placed before him containing Pershad which he was distributing to all. Who-ever wished in mind for (LUDOO) sweet confectionery made in round balls, got it, one desirous for (POORIES) cakes fried in ghee, got the same & others longing for (MALPURA) cake of flour and sugar fried in ghee, had the same, and similarly

one received according to his choice. In those days there was no Railway line and Swamiji had also just finished distribution of "PERSHAD" (gift) to all the present, when they saw a big log floating in the river Indus. Swamiji immediately got up, put on wooden sandals and went directly over the river and caught hold of the log, and brought it to Ghat side. At the time of catching the log Swamiji spoke to LOG, "Come on I shall feed you Ludoos." On the next day actually the feast of "LUDOOS" (BHANDARA) for Sadhus was prepared and Swamiji placed two LUDOOS on the log. Similarly when any log was seen floating in water, Swamiji only shouted "OH: LOG: Come on, I shall feed you MABPURAS" and by the utterance of such wordings of Swamiji the log itself drifted to the Ghat site. Next day some devoted follower of Swamiji gave BHANDARA of Malpuras. Swamiji according to his promise placed "LUDOOS" and "MALPURAS" etc: over the log by placing on pattal (leaf tray). Such offering was afterwards thrown into the river. On some occasions merely on the call of Swamiji the log itself came to Sadhbella Ghat Side. This was due to Swamiji's utterance through holy mouth. Kothari Bawa Karandass Sahib and other sadhus and worldly people of those days stated that the mere expression of words by Swamiji helped to achieve what he wished.

This was authenticated by Seth Pokardass son of Seth Daulmal Caste DEMBLA of Old Sukkur in Vikram Era 1955; and Bhai Sahijoomal of Old Sukkur (trading in Amritsar) narrated it in the same Era.

GURSAKHI (ANECDOTE) No 113.

One hindu Bhatia milk seller named Zaunkimal lived in Rohri. On every Chodis (14th night) of the new moon, he used to bring one earthen jar full of milk from Robri to Sri Sadhbella in night time by swimming on (SEENAH) inflated goat's skin on the River Indus. Thus the milk brought in night was coagulated to be converted into curd. On the next day viz: on Pooranmasi (full moon day) curd was fed to sadhus and others present in rows (pangat).

On Sawan Sudi Chodas (14th) of Vikram Era 1904 it became very late for Zaunkimal to reach Sadhbella with milk. Owing to the heavy rain the moon too was covered with clouds and there was a terrible thunder. Thus the night had become very dark and the Indus River was flowing in its full swing owing to the swollen water.

Considering all these circumstances Bawa Harnaraindass prayed poojya Swami Bankhandi Sahib stating, "SIRE, Zaunkimal has not turned up". On this Swami Bankhandi Sahib spoke to Bawa Harnaraindass with the smiling face stating that Zaunkimal was caught in the whirlpool of Indus River towards the Bombay Ghat side and was remembering him. Saying this Poojya Swamiji went towards Bombay Ghat side, where he extended his blissful hand towards Zaunkimal and thus brought him safe from water along with the earthen jar full of milk.

On reaching the Bombay Ghat the milk jar was taken away by sadhus which was conglutated; but Zaunkimal who was affected by cold was promptly supplied with warm clothing and made to retire for rest. When Zaunkimal recovered from the effects he showed his torn up (SEENAH) inflated goat's skin, by aid of which he was crossing the river. He showed the large split in the goat's skin, all sadhus stating that had not Poojya Swami Bankhandi Sahib helped him, it was difficult for him to have come out alive. All the sadhus were astonished to see the split of (SEENAH) the inflated Goat's skin which was one (GRANTH) a span between the thumb and the little finger length, and were thinking and speaking how could the air remain in the skin with such a big puncture. Saying this all sadhus were admiring Swami Bankhandi Sahib.

This was authenticated by Dunarmal, Chetoomal and Gokarnmal (sons of Zaunkimal) in Vikram Era 1952 who had heard the same from their father; and Amardinomal confectioner of Robri related the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 114

In Sri Sadhbella Tirath on the night of "SHARAD PURMA" (a cold full moon night of commencing winter) TASMAI (mess of boiled maida and rice combined with sugar or rice pudding) and "KANAH PERSHA" (in shape of HALUVA prepared from ghee, sugar, and maida sooji) were prepared and the former kept open with TULSI leaf in it in the rays of the moon light to shed their ambrosia juice in it.

On this night essence of "AMBRI" (ambrosia) drops were used among chemical drugs as well, which is narrated in Hindoo Shasters. On this night the sadhus and other people were made to sit near "GANESH GATE" in the rows in the moon light, where night meal of "PHULKAS" (thin cakes) and vegetable along with TASMAI and KANAH PERSHA

served to all.

When all sadhus and other worldly people had finished taking food and washed their hands and mouth, Poojya Swami Bankhandi Sahib noticed one Sadhu not yet satisfied with TASMAL (pudding). The server was pouring TASMAL off & on but to no purpose.

In the presence of several sadhus and other people Poojya Swami Bankhandi Sahib said to that sadhu, "you are not eating all this TASMAL, but your (BIR) divinity (who is under your control) is eating this". Swamiji with YOGA Power caught hold of sadhu's (BIR) divinity and then said to the Sadhu, "Now go on eating 'TASMAL'. But the sadhu could not eat further.

The Sadhu kneeled down before swamiji's feet and apologized. Swamiji admonished him not to do it again, saying, he was capable enough to cope with those things and asked what would be the fate of one who was not able enough to meet such emergencies, such a man would lose all his reputation and respect. After this Swami Bankhandi Sahib made him swear in this behalf for the future.

This was authenticated by swami Achal Pershad (who had personally seen this) in Vikram Era 1953. Pandat Mayaram Vedanti Udasin mahatama residing in mandir of Bawa Wuryamsingh Sukkur related the same in Vikram Era 1959.

Note:- Tulsi means sweet basil plant. Similarly on Shard Purma night of Vikram Era 1907, Poojya Swami Bankhandi Sahib fed "PHULKA" (thin cakes) and vegetables etc: to all sadhus and other people when several persons requested Swamiji to feed them in the row some fruit which could not be procurable at that season. On this Swami Bankhandi Sahib ordered his disciple Bawa Harnaraindass to go inside the temple of ANNA PURNA DEVI and bring melons and satisfy the desire of the people and the same were fed to all. All were highly pleased and satisfied with the untimely fruit and kneeled down before Swamiji's feet and cried in joy "BRAVO: HAIL: Swamiji."

GURSAKHI (ANECDOTE) No. 115

There was a great rush of the people in Sri Sadhbella Tirath to obtain darshan of Poojya Swami Bankhandi Sahib, on new moon day of the month of POH of Vikram Era 1904 and the number of pilgrims was innumerable.

One lady however went quietly inside the (BHANDAR) provision store room and brought out some food for her son who was hungry. This was noticed by one of the sadhus, who informed Bawa Harnaraindass of this and the latter brought this to the notice of Poojya Swami Bankhandi Sahib.

Swamiji sent for that lady, reprimanded her on her action and told her that she had committed a grossest offence by taking away food without offering to God. The lady admitted her fault and asked for pardon which was granted. After this Swamiji ordered for some food to be prepared in a small cooking pot for offering to GOD which was done and after the offering was duly made to God, it was mixed with the previous food, and then served to the sadhus and other pilgrims in the rows and all people including sadhus were satisfied. From the above date all are strictly prohibited from entering the Bhandar (provision store room).

This was authenticated by Bawa Chetan Perakash and langra Bawa Haridass and Bawa Harnaraindass in Vikram Era 1915 and Bawa Karamdass Kothari who had heard from Bawa Harnaraindass in Vikram Era 1915 narrated the same in the Vikram 1949.

GURSAKHI (ANECDOTE) No. 116

In the time of Poojya Swami Bankhandi Sahib at the distance of about 2-3 koses from Sukkur, one muslim darvish lived in a village. One day the muslim darvish desired to obtain darshan of Holy Poojya Swami Bankhandi Sahib, and for this purpose he took one (TOOMBI) a gourd (made of pumpkin) in hand and came to Sri Sadhbella Tirath, on Phagun Sudi Tithi (13th) Vikram Era 1904.

After bowing before Swamiji he sat down. When the time of Pariksha (day meal) arrived, Swami Bankhandi Sahib asked Muslim Faqir also to have food as well. On this muslim faqir desired to have only that small (Toombi) filled with milk for him. Swamiji ordered Keshavdass "BHANDARI" to fill muslim faqir's TOOMBI with milk.

Note:- Bhandari means one who prepares food for sadhus.

On this day four maunds of milk had already been sent for in Sadhbella Tirath for the use of the sadhus. The Bhandari began pouring milk. He poured half a seer of milk, one seer, two seers, eight seers, then ten seers but still the Toombi could not be filled. The BHANDARI

reported this to Poojya Swami Bankhandi Sahib. On this Swamiji asked "BHANDARI" to bring muslim faqir before him. Then Swamiji said to Muslim faqir, "Why your "TUMBI" is not yet filled?" On this muslim faqir answered, "Sire, if it can not be filled, let your holiness fill it".

Swamiji held one metal pot of half a seer milk in his hand and told muslim faqir to hold his "TOOMBI" and ordered to place underneath the TOOMBI one high rimmed metal tray. After the pouring of the milk from Swamiji's hand the TOOMBI was filled in no time, and the milk overflowed from the TOOMBI and the high rimmed tray which was placed underneath was also filled, but the milk from half a seer pot did not cease pouring.

Looking to this wonder, the muslim faqir repented and entreated Swamiji to stop pouring milk and said to Swamiji, "Thou art my perfect GURU (guide). I can not compete with you." He then bowed to Swamiji and went away.

This was authenticated by Langra Bawa Haridass in Vikram Era 1952 and mahant Bawa Saravb dayal in Vikram Era 1955. They had heard it from Bawa Keshavdass Bahandari and Bawa Vishindass and Bawa Harnarindass, both disciples of Swami Bankhandi Sahib, in Vikram Era 1913.

GURSAKHI (ANECDOTE) No. 117

One mahatma (SIDH) saint Sanyasi residing on Himaliyan mountain desired to enjoy darshan of "HINGLAJ DEVI". On arrival at MULTAN (Punjab province) he came to know the glory, greatness & preternatural powers of Poojya Swami Bankhandi Sahib residing at Sukkur (Sindh province); hence he desired to obtain darshan of Swamiji. With this thought in mind he arrived in Sri Sadhbella Tirath, on Besakh Sudi Ashtimi (8th) of Vikram Era 1905, and after kneeling down before Swami Bankhandi Sahib he requested that he might kindly be supplied with a little sugar in that TUMBI. On this Swami Bankhandi Sahib ordered his disciple Bawa Harnarindass to have that Mahatamas's TOOMBI filled with sugar. According to the orders Bawa Harnarindass opened a new sugar bag, and went on putting handfuls of sugar one after another, but the Toombi could not be filled. On the report being made to Swamiji he came personally on the spot and spoke to the visitor sadhu, "Pour back your Toombi Sugar in the sugar bag; we shall personally fill your Tombi ourselves." The Sadhu did so, but the bag did not fill. After this swamiji himself put two handfuls of sugar with

his holy hands into the Tumbi which was instantly filled. Looking to the actions of swamiji, the sadhu was astonished, and thought in his mind that with his repouring of the sugar the bag could not be filled, and with two handfuls Swami Bankhandi Sahib filled his Toombi. Thus he praised Swamiji in his mind, applauding him and saying that he found Swamiji as he had heard of on the way. After this the visitor sadhu fell at Swamiji's feet, crying in Joy, "BRAVO: SWAMIJI:"

This was authenticated by Bhai Gian resident of MITHANKOT (who originally had heard from Bawa Harnaraindass) both in Vikram Era 1948.

GURSAKHI (ANECDOTE) No 118

In the time of Swami Bankhandi Sahib Chello, Mengho and Jeco (the three BHATIAS) residents of Old Sukkur were appointed (MODIS) Stewards, provision suppliers to Sri Sadhbella Tirath from Vikram Era 1901. The three mentioned above one came to Sri Sadhbella every new moon day and took away the collection from the income of the offerings of the whole month in lieu of the provision supplied by them to Sri Sadhbella. When the account was cleared it was found that Rs: five hundred (Rs: 500/-) was due from Swamiji to the Bania. The MODI became very anxious in mind, thinking that Sadhus were spendthrifts. Now Rs: 500/- were due from Swamiji, next day it would amount to Rs: 1000/- and Bawa Sahib would be stuck with payment. It would therefore be better to demand the money.

If they asked for their dues from Swamiji through PANCHAYAT: PANCHAYAT would side with Swamiji and no body would listen to them. While "MODI" (steward) was still thinking of this, Mukhi Topandass "KALMAH" of Old Sukkur arrived to whom they narrated about the dues from Swamiji. In those days Panchayat was a strong body and Mukhi commanded respect even more than the officers. Mukhi Topandass gave him orders to his men, who accompanied CHELLAMAL MODI" steward and on the wadi Beej (2nd) of Vikram Era 1905, both men arrived in Sri Sadhbella Tirath. After kneeling down before Swamiji they got the grey mark on their forehead, and both narrated what had brought them there. Swamiji after this ordered Bawa Harnaraindass to take Chellamal inside (near the Sahib) sacred fire-place where he should count the money and take away the dues. Chellamal went inside and saw silver & gold coins, rubies, diamonds and Tapazes lying all round DHONI Sahib. Chellamal in the presence

Bawa Harnaraindass counted money for himself, not knowing that he had taken one rupee in excess of his dues. When he came out, his vision blurred and he began to stumble. He felt suspicious that he had committed a mistake hence he recounted the money and found one rupee in excess, which he kept back at DHOONI "SAHIB". When he came back Swamiji asked (MODI) steward Chellamal what he saw inside. Chellamal felt ashamed, he put a cloth round his neck, clasped both his hands and stated, "Thy actions are better known to Thyself. I understand that the wealth of all the three worlds is lying at DHUNI SAHIB, OH: Kind-Hearted Sir, pardon me for my fault, and the doubt in my mind that I may not get my dues. There is no lack of money here." Saying this he was returning the money, stating that he would take it on New Moon Day. But Swamiji spoke to him with a smiling face that that was his dues and he might take it away, adding that he was in a great hurry about his dues and after all the money was to be paid to him. After this he kneeled down before Swamiji on which Swamiji blessed him, and he took away his money.

This was authenticated by Bhai Tejumal Shorai of Old Sukkur in Vikram Era 1964; and Seth Moolchand son of Gangaram grocer caste "Teraija" of Old Sukkur narrated the same in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 119.

On Akhar Sudi Teej (3rd) of Vikram Era 1905, Bawa Harnaraindass prayed before Poojya Swami Bankhandi Sahib stating, "TRUE SIRE, number of Sadhoos has increased and it will be better if some accommodation is provided for them." On this Poojya Swami Bankhandi Sahib said to him, "very well, begin the work."

He commenced work of "RAMALINO" (LANDHI) west of RAMJHAROKHA" with katcha masonry and raised the walls to roof height. The mason spoke to Bawa Harnaraindass for two Cheel sleepers, without which work would not proceed further. Bawa Harnaraindass asked masons to wait a while to enable him to speak to Swamiji, when he would give them a final reply. Bawa Harnaraindass conveyed mason's message about two cheel sleepers to Poojya Swamiji who replied that with the grace of God every thing would be alright. Just at that moment two sleepers were seen floating in the Indus River, which were seen by the Sadhus, and the workmen present in Sadhbella & Sadhus jumped in the Indus River on

(SEENAH) an inflated goat's skin and brought them out. When the mason saw them it was noticed that both the sleepers were ready made and of the exact required size. Thus the work proceeded further and all looking to the wonderful miracle of Poojya Swami Bankhandi Sahib were astonished and were stating that it was the result of Swamiji's holy desire.

This was authenticated by old mason Sobhraj, original resident of Bukkur Fort in Vikram Era 1950 and Deomal Mason of Bukkur Fort mentioned the same in Vikram Era 1955.

Note:- Ever since Vikram Era 1880 when Poojya Swami Bankhandi Sahib occupied the two combined hills (Now known as Sri Sadhbella Tirath) all the wood etc. floating in the River Indus and caught by Sadhus was considered as property of Swami Bankhandi Sahib. In that period the Munsif of Bukkur Fort also proclaimed that any article found in jungle or on river was considered as Divine property, that is, any article found in jungle or on River was considered as the property of the finder. After the rule of the MIRS, the British Government followed the same procedure and gave "PARVANA" to Swami Bankhandi Sahib "GADI NASHIN" of Sri Sadhbella Tirath from generation to generation (Hereditary right).

After this the Government of Bombay issued a Notification No. 111 dated 20th February 1902, authorizing Mahant of Sri Sadhbella Tirath, Sukkur to catch any wood floating in the Indus River without any restriction. The above notification was forwarded by the Collector Sukkur to the Deputy Collector Sukkur with his endorsement No. 1682 dated 2. 3. 1902.

GURSAKHI (ANECDOTE) No. 120.

Ever since Vikram Era 1880 the work of fetching firewood for Sri Sadhbella Tirath was done by boats from KETI BELLA.

In the above Bella there is a village named PANWARI at a distance of 16 miles from Sukkur to the East. Since Vikram Era a MUSLIM (a sect of Mahamaden devotees) Faqir named Hussain lived in the village. When Boats of Sri Sadhbella Tirath went in the Jungle for fetching fire-wood, he always told the boatmen that he was very much desirous to enjoy the darshan of Poojya Swami Bankhandi Sahib, but that he would do so when Swami Bankhandi Sahib remembered him. He would then go to Swamiji. After some time that Muslim SOOFI Faqir fell ill and soon died.

information of his sickness to Poojya Swami Bankhandi Sahib through the boatman. On Hearing the news of the serious sickness of Hassan Muslim Soofi Faqir, Swamiji on Sawan Sudi Satmi (7th) of Vikraw Era 1905 sent his disciple Bawa Harnaraindass to the above village with the message to the above muslim faqir to the effect that he would surely enjoy the darshan, after which he would get a call from God for departure from this world.

Bawa Harnaraindass along with another sadhu went to Hassan Soofi Faqir and took "ROT" (thick bread), Chutny and "BHABHUTI" (sacred ashes) with himself. On arrival Bawa Harnaraindass conveyed to him the blessings of Swami Bankhandi Sahib, and gave him "BHABHUTI" (sacred ashes) and PERSHAD (provision gift) and told him that he would not die then and that after he became alright, he might come to Swamiji for Darshan. Hassan SOOFI Faqir with clasped hands entreated Bawa Harnaraindass stating, "Thou art also master". After this he ate "(ROT)" thick bread and chutney and got blessings and placed ten earthen jars full of milk before Bawa Harnaraindass as "BHET" oblation.

Bawa Harnaraindass distributed the above ten earthen jars among villagers living in the forest and returned back to Sri Sadhbella Tirath. The above Soofi Muslim Faqir was a faithful follower of Swami Bankhandi Sahib, and at the time of departure of Bawa Harnaraindass he entreated him to kindly kneel down before Swamiji on his behalf and pray to him to pity him, so that he might come for Darshan for which he was very anxious. The above Muslim Soofi Faqir became alright, and on Sawan Sudi Poorma (full moon day) of Vikram Era 1904, he came to Sri Sadhbella Tirath where he kneeled down, and fell on the holy feet of Poojya Swami Bankhandi Sahib in great humility. Swamiji asked Hassan faqir about his welfare, and in reply he stated that with his grace and blessings he had become alright and come there to satisfy the intense desire of his mind, viz: Darshan of Swamiji. He again kissed Swamiji's Holy feet and had an interesting talk with Swamiji on (ATMAK GIAN) the knowledge of self and put a few questions to Swamiji to remove his doubts. Swamiji gave him satisfactory replies which gladdened his heart and he considered himself to be very lucky.

After taking Pangat food and kneeling down before Swamiji he took his departure and came back to his village.

This was authenticated by seth Rijhumal son of Varumal of Old Sukkur and Mahant Gungaram Udasin of Rohri in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 121.

From Vikram Era 1901 the work of "(MODI) steward viz: supply provision was entrusted to Chellomal and Jeomal of Old Sukkur whose shop was in New Sukkur at CHIPRI now called Frere Road. The Modi (steward) used to go to Sri Sadhbella Tirath on every new moon day and cleared his account monthly. In those days the monthly expense provision supply amounted to about Rs: 40/— Rs: forty per mensem. On Sawan Sudi Naumi (9th) of Vikram Era 1905, the above modi came to Sri Sadhbella Tirath for settlement of his accounts when Swamiji asked him to get his dues for both the months together next month. On this "(MODI) (steward) told Swamiji that there would be arrears also to be paid next month, which would be a burden upon him. On this Swamiji turned to "(CHIMITA) tongs in "DHOONI SAHIB" sacred-fire ashes wherefrom several rupees came out jingling, upon which Swamiji asked "(MODI) (steward) to count his dues and take it away. The (MODI) steward was astonished to see this wonder and apologized by clasping his hands together and said, "TRUE SIRE, pray grant me pardon. Thou art master of all powers and riches which I did not know."

After this Swamiji appointed Jairamdass Shikarpuri as his (MODI) steward.

This was authenticated by Bhai Bhawandass MODI in Vikram Era 1951. He had heard from Bawa Karandass KOTHARI, Bawa Harnarain and Chellamal and Jeomal in Vikram Era 1916.

GURSAKHI (ANECDOTE) No. 122

In the time of Poojya Swami Bankhandi Sahib about 400 to 500 sadhus lived in Sri Sadhbella Tirath, but this number increased in the monsoon when Sadhus travelling from the Multan Side (Punjab direction) on foot, being too much tired of fatigue and heat of day found in Sri Sadhbella Tirath all conveniences viz: SAT SANG association of sadhus, splendid beauty of the spot and other pleasures which tempted them to halt there, and did not desire to proceed further. Similarly other sadhus who returned from Rameshwaram and Dwarkanath, passing Mandvi and Narain-Sar and Magar Bhat being tired of sea voyage, halted in Sri Sadhbella Tirath and lived there for several years.

The Sadhus who travelled for pilgrimage purposes considered

travelling for Multan, Dwarka, and Rameswaram sides as most dangerous and troublesome. Once a Beragi Sadhu named Hanumandass and another Sadhu named Gosain Motigir, both had to go for pilgrimage to Dwarka and Hinglaj, but remembering the overwhelming difficulties on the way, their minds always wavered. At last on Kartak Wadi Ekam (1st) of Vikram Era 1905, both of them entreated Poojya Swami Bankhandi Sahib stating, "OH YOGI RAJ, Sir, if we don't go for pilgrimage to Hinglaj Devi and Dwarka, our fraternity boycotts us, and if we travel that side the troubles on the way appear to us to be deadly, hence, we pray, help us. We both have remained for 12 years here in Sri Sadhbella." On this Swamiji laughed and said to them, "VERY WELL, If you desire to visit and pay homage to Hinglaj Devi and Dwarka, come tomorrow very early in the morning at "BRAHAMALINA," the room for meditation." Both the sadhus came there at the appointed time. Swamiji told both Sadhus to close their eyes which they did. After a while, Swamiji asked them to open their eyes, where upon they found themselves before Hinglaj Devi along with Poojya Swami Bankhandi Sahib. After paying homage to Hinglaj Devi, Swamiji asked both the Sadhus to close their eyes and open as before, when they saw again themselves on the bank of "GOMTI CHANNEL" along with Poojya Swami Bankhandi Sahib. After a dip in the river and visit of Dwarakanath, Swamiji again took them to "BET DWARKA;" both the Sadhus had a bath, and after a Darshan of LORD SRI KRISHNA," Poojya Swamiji asked both the Sadhus to be prepared to return to Sri Sadhbella Tirath Sukkur. On this Beragi Sadhu entreated Swamiji to let them have the seal affixed of "DWARKA NATH"; otherwise their fraternity would not believe them about their visit to Dwarkanath, hence they would go to Sri Sadhbella Tirath Sukkur next day.

Swami Bankhandi Sahib allowed them to halt for the night in "BET DWARKA" and came back himself to Sri Sadhbella Sukkur. Next day several other sadhus met the above two sadhus, who had left Sri Sadhbella several months before and asked them how they had arrived there before them. Both the Sadhus did not reply but remained in silence. The Beragi Sadhu got the seal affixed, when Poojya Swami Bankhandi Sahib also came in "BET DWARKA." When Swamiji told both sadhus to be ready for Sukkur Sadhbella, the sanyasi sadhu entreated Swamiji, "SIRE, I want also seal of "KOTI SAR MAHADEVA" otherwise my fraternity will not allow me to associate with the sanyasi sadhus." On this Swamiji took them to

"NARAIN SAR KOTI" where sanyasi Sadhu after bathing and darshan got the seal affixed. After this Swamiji told both the Sadhus to close their eyes, which they did, and on opening them they saw themselves in "SRI SADHBELLA TIRATH SUKKUR." At the time of affixing the seal to Beragi Sadhu in "BET DWARKA," the "(KARMANDAL)" hand receptacle of Beragi Sadhu and (LOTA) mug of Sanyasi Sadhus were left behind and both the articles were secured by other sadhus, and they searched for the respective owners. When they could not find them, they took both the articles themselves and came to "NARAIN SAR KOTI." There they enquired about the above two sadhus. One Sadhu of Rameshawar side informed them, that 20 days ago he had seen three sadhus, One Udasi, One Beragi, One Sanyasi passing by the sea shore, whom they knew very well and who were conversing among each other that after NARAIN SAR KOTI they would go to Sri Sadhbella Tirath Sukkur.

The Sadhus of Rameshawar side along with other sadhus left "NARAIN SAR KOTI" and after some months arrived in Sri Sadhbella Tirath Sukkur, where they met two Beragi and Sanyasi Sadhus, whom they showed hand receptacle (KARMANDAL) and mug (LOTA) and enquired of them where they had left them. Both of them laughed and stated that at the time of affixing the seal, they were left behind in "BET DWARKA"; on this the group of sadhus told them that such negligence should never be committed in foreign country. Hearing this conversation, the other sadhus of Sri Sadhbella stated that those two sadhus had never left Sadhbella and never gone to DWARKA and were always seen there sitting on their ASAN" (posture). How it was that they said that (KARMANDAL) hand receptacle and (LOTA) mug were left at DWARKA. The group of sadhus who arrived from DWARKA affirmed that they had got the seal affixed along with them in BET DWARKA" which they could see. The Sadhbella Sadhus saw the seal on Beragi Sadhu and stated that he might have gone before and it might be of that period, for they had never gone out from Sri Sadhbella Tirath during the past 12 years. The group of DWARKA sadhus stated that *they had seen them themselves in DWARKA and the sadhu of NARAIN SAR KOTI affirmed that he had seen both the sadhus along with POOJYA SWAMI BANKHANDI SAHIB at NARAIN SAR KOTI and surely they all the three were seen passing by sea shore.* Then both the sadhus laughed and related the whole story where upon the sadhus were surprised and through intense joy and wonder cried out "BRAVO: HALL: Swamiji Bankhandi Sahib"

This was authenticated in Vikram Era 1950 by Mahant Kashidass Khatwalla Dharamshal Shikarpur, who was under the tutition in Sri Sadhbella Tirath. Mahant Bawa Santdass Udasi of "BET DWARKA" who had enjoyed the darshan of Swami Bankhandi Sahib and the 2 sadhus (Beragi & Sanyasi) narrated the same on many occasions to Bawa Karandass KOTHARI and the latter spoke to us to that effect in Vikram Era 1950

GURSAKHI (ANECDOTE) No. 123.

On Kartak Sudi Beej (2nd) of Vikram Era 1905, one gardener of Rohri gardens named Nandomal had placed dates of some palm trees, when all of a sudden one Muslim faqir came to him and told Nandomal gardener that he was very hungry and thirsty. The gardener felt pity and gave him best dates to eat which he ate, and after drinking water, he became very happy. The faqir told the gardener that he had served and satisfied him with the liberality of his mind and asked him what he should pay him in return. Saying this, faqir asked Nandomal gardener to go to Shri SATGURU BANKHANDI Sahib who was the greatest among all the pirs and saints in touch with God, and was perfect master of all powers, and immediately understood the secrets of the hearts of all and would put him on his back with such blessings that he would become a wealthy person.

After this Muslim Faqir went away and Nandoomal fully believed in his mind, that whatever the faqir had stated was for his betterment. He went immediately to Sri Sadhbella Tirath, and kneeled down before Swami Bankhandi Sahib. As he sat down Swamiji narrated to him the conversation between him and faqir, which strengthened his faith and he thought Swamiji as the knower of one's heart (God).

Swamiji spoke to Nandoomal gardener that he should come there daily and assured him that he would be a wealthy man. Gardener Nandoomal did so, and gradually he became a rich man, so wealthy that he kept Swamiji's share in the profits and prospered day by day.

This was authenticated by Diwan Laldass son of Ranjhamal Bhatia aged 71 of Rohri and Reloomal son of Lekhumal Chawla aged 76 of Rohri in Vikram Era 1956.

GURSAKHI (ANECDOTE) No. 124

Mai Kewal's mother, wife of a wealthy seathia of Shikarpur who with

the grace of Poojya Swami Bankhandi Sahib was blessed with two sons, etc. to Sri Sadhbella Tirath with her husband on the evening of Mangh S Purma (full moon day) of Vikram Era 1905. After the completion of the daily reading (KATHA) of Scripture of YOG VASASHIT, the above lady entreated Swamiji stating that in the above scripture of "YOG VASASHIT" she had heard of the long life of Lilawati hence she also desired longer of life like her, as she was very much afraid of death. Seeing her trembling Swamiji admonished her that there were great worries and miseries in the long life hence she should give up such an idea; but she persisted in her request to Swamiji. In view of the simplicity of the lady, Swamiji blessed her saying, "VERY WELL, you will die at your own choice, when you desire death." With such a blessing on her head, the lady became very happy, and the news of the long life of Mai Kewal's mother spread among the general public, as the lady belonged to a respectable family and had high lineage. According to the blessings of Poojya Swami Bankhandi Sahib, Mai Kewal's mother enjoyed long life; and when she became infirm and weak and tired of further life and longed for death, she remembered Swami Bankhandi Sahib and prayed, "OH: SIR- OMNI: PRESENT:, Now I am tired of further life in this world, and desire death." This she did in Vikram Era 1961 on a certain day and she died the same day. She was aged one hundred years on her last day which is known to the general public of Shikarpur (Sind), and she had informed several men about the blessing of the long life bestowed upon her by Swami Bankhandi Sahib.

Mai Kewal's mother personally related it to us in Vikram Era 1961 and Bhai Kanyalal her daughter's son (grand son of Mai Kewal's mother) related the same in Vikram Era 1961 on the 12th death-day of Kewal's mother.

Note:- In Vikram Era 1901. Poojya Swami Bankhandi Sahib also given such blessings to the grand mother of Swami Harmandir Mahant of Sri Sadhbella Tirath, and accordingly she enjoyed her life for full 100 years and died according to her choice in Vikram Era 1945. It was authenticated by her two sons in Vikram Era 1960 and Seth Awant narrated the same in Vikram Era 1962.

GURSAKHI (ANECDOTE) No. 125

Some fishermen of Jhabar caste used secretly to catch fish in the

time close to Sri Sadhbella Ghats. They were admonished several times, that since Poojya Swami Bankhandi Sahib Udasin Mahatama had occupied the two combined hills (Now called Sri Sadhbella Tirath) no fisherman was allowed to catch fish from Bukkur Fort to Gao Ghat Sukkur Side, for which a PARVANA was also granted to Swamiji by the MIR of Bukkur Fort in Vikram Era 1892; and again since the English took possession of Sind from MIRS a similar "PARVANA" was also granted by the Collector of Shikarpur in Vikram Era 1905 viz 5 years after taking possession, by virtue of which the Government does not auction the contract of fishing from Bukkur to Gao Ghat on Sukkur - Rohri Sides, nor it was ever auctioned before nor it will be auctioned for the future.

Note:- Again from Vikram Era 1956 the fishermen began to catch fish, and if any one saw them they bolted away with their small boats called "DOONDI." They were prevented several times but they turned a deaf ear with the result that Bawa Vishindass "MATTAN WALLA" prayed Swami Bankhandi Sahib to destroy for ever the root of the fishermen.

After the supplications of Bawa Vishindass, on the next day viz: On Akhar Vadi astimi (8th) of Vikram Era 1956 when fishermen came to catch fish, one fisherman's waist was broken and became blind and the other became mad and drowned in River Indus. After this the other fishermen were frightened realizing that the residence was of a powerful saint and they never came again. No fisherman catches fish round about Sri Sadhbella Tirath even now.

Once before this on Jeth Wadi Teej (3rd) of Vikram Era 1954, Bawa Vishindass "Mattan Walla" detected one Jhabar fisherman who was secretly catching fish and had stolen one metal cooking-utensil (Degra) and who became blind on the spot, but the fisherman took the oath of Swami Bankhandi Sahib promising that in future neither he would catch fish nor commit any theft. On this condition pardon was granted to him, when the darkness of his eyes disappeared. The above Jhabar fisherman supplied freely (DATTANS) teeth brushes to Sri Sadhbella Tirath for the whole of his life.

GURSAKHI (ANECDOTE) No. 126.

On Besakh Wadi Naumi (9th) of Vikram Era 1906 one Chhajooram who was a leper, resident of Mithankot was coming to Sri Sadhbella Tirath for darshan of Poojya Swami Bankhandi Sahib. When he came on boat, he

was prevented by other pilgrims who were already in the same boat, as his whole body was attacked with leprosy and was stenching badly, and others in the same boat showed disgust towards him; but any how he managed to reach Sri Sadhbella Tirath. On his arrival in Sri Sadhbella other pilgrims who were sitting before Swamiji in (SABHA MANDAL) lecture hall prayed to Swamiji not to allow the man to come near. The leper entreated Swamiji from a respectable distance praying, "True Sire, I have come under your shelter, release me from this dire disease, as no one allows me to approach him". At such a miserable state of the leper, Poojya Swami Bankhandi Sahib felt pity, held one wet cloth soaked in water & sprinkled the water-sprayed thrice on the leper, announcing that his disease was removed. With the expression of Swamiji's words the disease abated till the leprosy disappeared & then Chhajoomal became perfectly healthy on the spot.

At the marvellous change the leper became highly delighted and immediately fell on the feet of Swami Bankhandi Sahib. All those present at the time in Sri Sadhbella Tirath were highly astonished at the miracle displayed by Swamiji and acclaimed in joy, "WELL DONE, SATGURU."

After this Swamiji ordered Chhajoomal to go back to his country to pursue his business. After getting permission of Swamiji he took his food and went back by a grain boat to his country.

This was authenticated in Vikram Era 1951 by Seth Darbari Lal Dero Gazikhan, who himself was present in Sri Sadhbella Tirath on that occasion and Bhai Gian Bhagat of Mithankot narrated the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 127.

On Jeth Sudi Choth (4th) of Vikram Era 1:06, Mir Ali Marad Talpur accompanied by a British officer, while airing themselves in a boat came to Sri Sadhbella Tirath before Swami Bankhandi Sahib. They were delighted to see Sri Sadhbella as a magnificent "MANDIR" (temple) of splendour & beauty. Both the visitors seeing Swamiji sitting on his (Guru) cushion bowed to him, and they themselves sat on a matting below. Both were talking to each other that whatever they had heard about the Hindoo being miraculous and incarnation of God was true from his appearance & similarly his residence too was beautiful, holy and peaceful. Both the

men walked round the whole of the Sri Sadhbella and again sat down on their former seats. The British officer said to Swami Bankhandi Sahib, "Which is thy birth place, and when hast thou come here?" Swamiji replied to him that his birthplace was Kuruchetra (Punjab province) and that he had come there in Vikram Era 1880. After this MIR SAHIB had a religious discourse with swamiji & enquired what prompted God to create the world, when in this world one kingdom perished and the other flourished in its place, one was happy and other in distress, one was born & the other died. On this Swamiji gave them a beautiful reply, saying, "Almighty God is one. According to His choice He has created the whole world as a garden. He is the master to root out one tree and sow the other. No one can question His doing, for He is immaculate. He brings about the changes according to (Karmas) the actions of the living creatures". After this religious discourse both bowed down before Swamiji and after placing their pious present they took their departure.

This was authenticated by Pandit Bawa Sarav Dayal Udasin in Vikram Era 1949, and Gidumal Coppersmith narrated the same in Vikram Era 1948.

GURSAKHI (ANECDOTE) No 128.

One (sethia) worldly rich man came before Poojya Swami Bankhandi Sahib, and after kneeling down he prayed before Swamiji that he would send next day ten mauns of milk for (BHANDARA) feast to sadhus. On the next day viz: on Jeth Sudi Satami (7th) of Vikram Era 1906, Swamiji perceived by intuition that the sethia had earned his money by wicked means and wished him to share with him in such deeds. Next day when ten maunds of milk reached Sri Sadhbella Tirath, Swamiji ordered his disciple Bawa Harnaraindass to have also that day (DAL) pulse ready. On this Bawa Harnaraindass prayed, "TRUE SIRE, since abnormal quantity of milk has been received today in Sadhbella, Pulse (DAL) will be of no use." On this Swamiji answered Bawa Harnaraindass, "Do as I bid you, have pulse ready without fail." Bawa Harnaraindass according to the orders got also the pulse ready. When time for offering arrived, Bawa Harnaraindass as usual took some quantity of (TASMAI) rice-pudding and other ready food for offering to water-Deity (WARANDEVA) Indus River, and just as he was throwing the same into the water, he noticed a kitten in (TASMI) the rice pudding. At this the entire (TASMAI) rice pudding prepared inside

was thrown into the water. This wonder evoked praise and admiration for all for Swamiji, stating, "Thou art blessed." Swamiji had already got (Dal) pulse prepared otherwise it could not have become ready in a critical time. Bawa Harnaraindass also prayed before Swamiji, "Thou art blessed and obeying thy orders the (Dal) pulse was ready in time." When feeding was over, Swamiji sent for that sethia who had sent milk and exhorted him saying, "Earn by honest & truthful means wherein lies your good & that of your family and the charity given from such honest earnings helps also in the next world". The sathia submitting to Swamiji's exhortations and guidance thereafter earned his living by honest means.

This was authenticated by Gidomal coppersmith in Vikram Era 1899 and Pandat Bawa Sarav Dayal related the same in Vikram Era 1949.

OURSAKHI (ANECDOTE) No. 129.

A Hindoo lady came daily with strict regularity to Sri Sadhbella Tirath for the darshan of Poojya Swami Bankhandi Sahib, having a desire in her mind that with the blessings of Swamiji, she might be blessed with a son. This strict regularity she maintained for several years, but the desire of her heart remained unsatisfied; whereupon she always remembered Swamiji praying, "When wilt thou listen to the supplications of thy humble petitioner". In short On Jeth Sudi Purma (15th) full moon day of Vikram Era 1906, she wept before Swamiji and entreated, "True Sire, thou art our present, I have no son & I pray bestow upon me the same." Swamiji with a smile upon his lips replied to her, "Today is BHANDARA (the festival) of rice-pudding for all. Eat it and you will be blessed with two sons." Swamiji ordered Bawa Harnaraindass to give a pot-ful of rice-pudding to the (MAI) lady to eat, which he did accordingly & the lady also ate some of the same. After full nine months she was blessed with a son, and informed Swamiji of the same. On the sixth day on the request of the lady, Swamiji sent Bawa Harnaraindass to her residence and the child was named "Lal" as ordered by Swamiji. After forty days the lady along with her child and husband came to Sri Sadhbella Tirath for Darshan of Swamiji where they all knelt down before Swamiji, had KANAH PERSHAD prepared and placed pious offering before Swamiji and after getting blessings they went home.

After two years the lady was blessed with the second son, and Swamiji sent Bawa Harnaraindass on the 6th day of the birth and named the

child "DEOO". After 40 days the lady in question came along with her child and husband for darshan of Swamiji, when all bowed humbly before Swamiji, and after KANAH PARSHAD placed pious offerings before Swamiji and getting blessings went away to their residence.

One day that (MAI) Hindoo lady came to Sri Sadhbella Tirath along with her two sons for darshan and after bowing down before Swamiji she began to fondle both of her sons. On seeing her Poojya Swamiji smilingly said to her, "MAI Lalla's mother, are you now happy?" The hindoo lady through modesty with her head low replied, "Spiritual Sire, yes, by thy blessings." She then entreated Poojya Swamiji that she had a request to make saying that whenever she went to her house, several sick persons told her that whenever she went to Sri Sadhbella she might bring with herself water touched by the holy feet of Swamiji, as by drinking and sprinkling of such water, one's disease and other worldly troubles vanished, and their children also found relief from sickness by the use of such water, and for this she solicited orders of His Holiness. Swamiji in view of the firm faith of the lady said to her that till such period as she was alive, she might take water from her own house and uttering his name she might sprinkle it on sick persons when the sickness would disappear and she would live to the age of 100 years, for which he conferred upon her this boon. The conversation was heard by several persons present in Sri Sadhbella and besides, this news spread in the whole of the city. From that day if any body fell sick he came to the above Hindoo Lady and she after holding handful of SINDHU GANGA "Indus River water in her hand said in a low voice,

"Sat Guru Bankhandi Mahraj Ji Jai. Hazaran Hazur Dukh kut."

(Swami Bankhandi Sahib thou art omnipresent, remove sickness.) This spiritual charm she uttered thrice, and the same was repeated by the sick person. With this she gave the patient a little water to drink, and then she sprinkled some water thrice on the sick person and with the glory of Swami Bankhandi Sahib, the sick person was restored to his normal health.

Thus the Hindoo lady became famous in the city due to the glory of Swami Bankhandi Sahib, and several local people and outsiders visited the lady for their recovery and their disease disappeared at the hands of the above HINDOO lady.

This was authenticated by Mai Lala's mother personally in Vikram

Era 1960 and both the sons narrated the same in the same Era (as originally heard from their mother)

Note:- The above lady's grand-son & great Grand-sons still live in New Sukkur and they are well-to-do persons. The above Hindoo lady according to the blessing of Swami Bankhandi Sahib died in Vikram Era 1975 after attaining to the age of 110 years.

GURSAKHI (ANECDOTE) No. 130.

On Sawan Sudi Panchmi (Nauning Panchmi fifth) of Vikram Era 1906, after daily pangat (Common meal), Sri Mahraj Bankhandi Sahib called his disciple Harnaraindass and enquired of him whether those sadhus who had come, had their Parshad. Bawa Harnaraindass replied in the affirmative. Thereupon Sri Mahraj Bankhandi Sahib ordered him to bring one Patal of Pershad to be kept beneath the tree near the Water-stall for the Devta who, he said, had not had his share. Puj Sri Mahraj Bankhandi Sahib then called three times as under: "Come away Devta, Come away Devta, and have the Persad". Whereupon a child aged 10 years made a sudden appearance and had his pershad after which he turned himself into a serpent and disappeared into a hole beneath the Banian tree. In reply to the enquires of the audience Sri Puj Mahraj replied that black serpent was a transforming serpent. The above miracle was witnessed by all those who were present. Sadhus and daily attendants state that this serpent sometimes used to attend (Katha) religious lectures, but otherwise usually lived in the Banian tree near the water shed. The above episode was narrated by Bhai Tejmal vegetable seller and Bhai Dharmoomal Deaf both in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 131.

Sri Swami Puj Bankhandi Sahib daily used to read scriptures Shrimad Bhagwat in the morning, and Young Vishat in the evening. He used to read Parsbhag or Swami's verses in the night except on Ashtimi Chodas (14th day of Purnamasi (full moon day), Umavas (Full dark night), Ekam (1st day of Purnamasi (full moon day), Beej 2nd night), Buhh Daita (Beej 2), three days of Asu month (Saraswati, Sheen and Ram Naumi (Ramchander's Birth day) and Dussehra Festival) when they used to read the scripture of Tulsi Ramain at 4 P.M. The scriptures were read by others but Swamiji used to explain the meaning of the scriptures.

On Lord Krishna's birth day before moon rise they used to read scriptures from 10th chapter of Shrimad Bhagwat. On that all sadhus used to observe fast. In the night time after having a glimpse of the moon, they used to take bath and then after worshipping the moon they took some fruits etc:

Once on Lord Krishina's birth day in Vikram Era 1906, Bado Wadi Ashitami (8th), they read the scriptures for the day and night and all were anxious to have a glimpse of the moon but the sky was cloudy and therefore all requested Sri Swami to kindly favour them so as to be fortunate enough to get a glimpse of the moon. On this Sri Swamiji read out a Mantra on account of which clouds disappeared and the sky became quite clear for about 5 minutes and thus all of them were able to have a glimpse of the moon. On this account all of them began to praise and worship Swamiji. After this within a few minutes the clouds again made their appearance, there was thundering and the rain commenced. The above episode was narrated by Mahraj Swami Achalpershad in Vikram Era 1953; and Bawa Sarav Dayal and Sahjumul who had heard the above from their father Ramtimal, narrated the same to us in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 132.

Sri Swami Bankhandi Sahib used to give a grand feast consisting of 36 to 56 kinds of food in Sadhbella on every 2nd day of Dewali called "BARAH" OR ANKOOT" Dewali. Once in Vikram Era 1906 on Kartak Wadi Umavas (Barah) next day after Dewali some of the audience expressed to Swamiji that from the sumptuous feast of 56 kinds of food was missing fruits and therefore Sri Bankhandi Sahib ordered Bawa Harnaraindass to go to the abode of Devi Annuporna and fetch some baskets of mangoes which were lying there and distribute the same amongst all. Thus the wishes and desires of those who were present were gratified. After the feast was over, Swamiji advised them to be content with what they got and never to grumble.

The above episode was narrated by Bawa Kewaldass Udasi in Vikram Era 1948 and by Swami Achal Pershad in Vikram Era 1953.

Note:— It is a matter of great importance to note that Sri Swami Bankhandi Sahib used to distribute all sorts of food from one single pot. This lasted from Vikram Era 1880 to 1896.

GURSAKHI (ANECDOTE) No. 133

Once in Vikram Era 1906 Kartak Sudi Teej, Some panches of Hyderabad Sind in company of one Udasi Mahatma, all bound for Hardwar in a boat came to have darshan of Sri Swami Bankhandi Sahib. At the time of their departure, Swamiji ordered Bawa Harnaraindass to give them perashad which all of them took except that Udasi Mahatma, who desired that he should get some fruit which might be out of season. Sri Swamiji thereupon expressed that miracle excited the wrath of God and then ordered Bawa Harnaraindass to go and pluck a cocoanut from the Khabar tree in the passage near Devi. Bawa Harnaraindass immediately obeyed and Sri Swami Bankhandi Sahib handed over with his own hands that cocoanut to the Mahatma who became very glad and showed the same to the pandas with an observation that the cocoanut had the leaves of Khabbar tree. Upon this all of them became very much astonished and pleased beyond limits and considered Swami Bankhandi Sahib a Supreme being. The above episode was narrated by Gidumal copper smith of New Sukkur in Vikram Era 1908 and was confirmed by Bawa Gangaram of Rohri in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 134.

Once on the day of Poh Wadi Panchmi in Vikram Era 1906 Mr. Danister Judicial Dy. Magistrate came to Sri Sadbhella. The above gentleman neither spoke nor greeted Swami Bankhandi Sahib. He was proud of his position and wished that Swamiji would greet him of his own accord but Sri Swamiji also did not pay any heed to him, and the above gentleman had to return as he had come. Next day the Judicial Dy. Magistrate sent for his Sristedar and Head Munshi Messrs: Hassanand Lala and Motiram and narrated the above episode to them expressing to them that Sri Mahant Sahib did not greet him, and further directed them to go and convey his sense of disappointment to the Mahant Sahib. The above two gentlemen then came to Mahant Sahib but there they dared not utter a word. Swamiji then of his own accord told them the object of their coming. On hearing this both bowed down before Swamiji and went away. On that very night the Judicial Dy. Magistrate saw Swamiji in a dream and heard him saying that pride and vanity on the part of the officer before disinterested mahant was of no avail. He therefore when he got up in the morning, repented very much and in the office narrated the dream to his Sristedar & Head Munshi who were wonder struck and took Swamiji to be a supreme being. On the third day the Judicial Dy. Magistrate in the company of his Sristedar

Head Munshi came to Sri Sadhbella and bowed down before Swamiji who greeted them heartily. The above episode was told by Bhai Rughumal who heard from his father in Vikram Era 1960 and also by Mukhi Dewandass who had heard from his father Topandass in Vikram Era 1961.

GURSAKHI (ANECDOTE) No. 135.

Mai Mooli of Old Sukkur used to come to Sri Sadhbella on every first Tuesday of the new moon and used to distribute (ROT) Thick bread & Ladus (a sort of confectionery) and offered cold drink to Hanuman. This she continued from Vikram Era 1901 to 1950. Once on Vesakh Sudi satami (7th) on First Tuesday of moon in Vikram Era 1907, one Beragi came to Swami Bankhandi Sahib. At that time the audience were sitting for pershad and Swamiji offered this Beragi also to participate in the pangat and take pershad. The beragi sadhu replied that he had got the fast of Tuesday & therefore he desired for Peras. Mai Mooli said in her heart that there were no peras available at that time and so how this beragi sadhu was demanding peras. In the meantime some ladies of Shikarpur happened to come there with 5 earthen pots of Ladus- jilebies & Gehar: Puj Swami Bankhandi Sahib opened 4 out of the 5 pots and distributed the same to those ladies, and the fifth he gave to that beragi sadhu who when he opened it, found it full of Peras and thus was satisfied. Mai Mooli saw this and enquired of those Shikarpuri Ladies as to what they had brought. Those ladies replied that they never had brought Peras, that they had brought only Jelabies and Ladus & Gehars in all the 5 pots and that they were wonderstruck to find Peras from the fifth pot. Thus all of them praised Swami Bankhandi Sahib and considered him to be a supreme being. They then bowed down before Swami and expressed that he was all in all.

The above episode had been narrated by Mai Mooli Bai herself in Vikram Era 1950 and also by Mai Kewal's mother of Shikarpur in Vikram Era 1950. The above lady Viz: Kewal's mother was one amongst those 4 Shikarpuri ladies who had brought Jelabies and Ladus.

GURSAKHI (ANECDOTE) No 136.

In Vikram Era 1907, on the 14th day of the month of Jeth a householder sathia of Old Sukkur came to Puj Swami Bankhandi Mahraj and began to weep. Puj Swamiji said to him in a sweet tone, "Dear, what makes you weep?" He replied with folded hands, "O Holy Lord, O Fountain of

GURSAKHI (ANECDOTE) No. 139

In Vikram Era 1908 on the "Giyaras" day of the month of Jyeshtha some two vashinu sadhus Biharidas and Sarjodas came to Sri Sadhbella Tirath. Soon a call of dinner was heard. Pooj Swami asked these two sadhus to partake of the meals but they replied that they both were Vaisnavas (Orthodox vegetarians) sadhus. Whereupon Pooj Swamiji told them that there was a vegetarian diet. After this Sarjodas giving up all egotism partook of the meals while the other did not. Both of them then entered a boat and crossed to the other bank of the river. That sadhu who had refused to partake of the meals in the midst of the gathering tried his level best to get down from the boat but he could not move at all, as the blood of his knees had frozen. The boat-man Moosa put forth his energies in helping him to get down but still he could not succeed. Hereupon his sadhu friend advised him that as he had disobeyed Pooj Swamiji and had thought of dualism in the matter of dinner, it would not be good for him till he returned back and partook of the meals from the Bhandara as per satguru's instructions. Obeying his friend's advice sadhu returned to sadhbella and took pershad in his hand and apologized to Pooj Swamiji.

Lo, No sooner did he give up egoism than he found complete salvation instantly. Observing this miracle so vividly he bowed down before Swamiji and obeying his injunctions and singing his praises he returned to the boat and reached the other side of the river.

This Anecdote was heard by Bhai Dunarmal Milkman's son, Harnam, a resident of Rohri from his father. He and Sobhraj maistry of Sukkur related it to the author in Vikram 1951.

GURSAKHI (ANECDOTE) No 140.

In Vikram Era 1909 on the Kartak Wadi Baris a labourer named Radhomal was carrying a bag of flour to Sri Sadhbella. On the way he was so proud in the boat that he also performed some service to saints. As he was engrossed in these thoughts, the boat reached the staircase of Sri Sadhbella and as he carried the bag of flour up that Staircase his foot slipped and he fell down. He suffered a severe blow on his chest and had his back severely injured. He was carried before Pooj Swamiji near his place where he was seated. As soon as he came there Pooj Swamiji told him that he had reaped the fruit of self-conceit. It was not good to

proud of youth and its strength. Upon this Radhomal threw himself again and again over the feet of Swamiji and apologized and prayed, "Oh Holy King, Perceiver of all secrets, composer of broken ones, prardon me this time." Poojya Swamiji who was a treasure of Mercy gave him a pinch of ash in a sugar-ball to eat and placing his hand on his head instructed him to serve in future if at all he wished so, without any self-conceit. As soon as swamiji only patted his back, Radhomal recovered completely and the bone that was fractured was joined in such a way that it looked better than before. He was singing praises of Poojya Swamiji.

Note:— The above mentioned Radhomal used to take all kinds of vegetables and other things given in charity without taking any of his labour charges to Sri Sadhbella every day.

This story was related both by Kotoomal a vegetable seller of Sukkur Garibabad, grand-father of Bawa Kirpaldas and Sobhomal Bakhru in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 141

In Vikram Era 1909 on Kartak Wadi Chodis, a muslim beggar paid a visit to Poojya Swami Bankhandi Sahib and performing obeisance spoke to Poojya Swamiji and told him that he had paid a visit to Holy "MACCA AND MADINA" and he had heard his fame that he was a prophet, and master of miraculous power. Now he had come there to catch a glimpse of his holy face. He then pointing to his small bowl asked Swamiji to give him a little flour in it so that he might go back. Whereupon Poojya Swamiji replied that it was not customary to give unbaked flour from Sadhbella to Muslims and therefore he should take cooked food from Bhandara, (Public kitchen). This however did not please that beggar who stood still, holding his bowl in front. Poojya Swamiji realized that the beggar wanted to test his supernatural powers. There upon Pooj Swamiji with a loud voice said to that bowl, "Oh Bowl, Get ye be filled with flour". At this not only that bowl got filled with flour but some surplus quantity of it began to overflow it. That bowl remained completely full and many maunds of that flour accumulated outside, and all sadhus, Mahatamas and householders that were present there were struck with wonder on seeing it. Then that beggar witnessing that miracle of Poojya Swamiji apologized for his folly and fell down on his feet and took meals from (Bhandar) Public kitchen. When that beggar began to

question Poojya Swamiji about the mysteries of Nature he got satisfactory answers. Thereupon the beggar said to Poojya Swamiji that he was the greatest of all Pirs, a perfect Guru and manifestation of God and that he had seen more than what he had heard of him. Then he fell down on Swamiji's feet and left for Multan.

This fact was narrated by Mir Ditalshah of Old Sukkur in Vikram Era 1962 on the 2nd day of the month of Kati and also by Maulvi Rahim-dino of Sabhati caste, cart driver of Old Sukkur in Vikram Era 1960. Another Bhai Mangharmal masand of Old Sukkur proprietor of temple narrated it in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 142.

In Vikram Era 1909 on Kartak Wadi Umavas Barah Day, Poojya Swami Bankhandi Sahib at the time of reading recitals from Vasasht his daily audience said, "Ah! Look you at the sky and witness there Inderdev and fairies riding in (Viman) aerial chariot and ascending up. By the grace of Poojya Swamiji all those sadhus and other religious persons witness Inderdev flying in his chariot. At that time one Udasin sadhu named Rakhiram came and placed some sugar balls and two rupees as a present before Poojya Samiji and bowed down. Poojya Swamiji gave him back two rupees and accepted sugar balls and gave pershad (leavings).

Afterwards Swamiji called Bawa Harnaraindass, his disciple Incharge of Stores, and left Rakhiram Sadhu to his care and told him to make arrangements for his meditation and drinking water. In this way Pujya Swamiji used to tell every Khat-Darshan-Sadhu about the rites and ceremonies of his sect. Udasin sadhu told Bawa Harnaraindass and all sadhus present at that time that he had seen poojya Sidheshwar Mahraj Swamiji long before. He further said, "In Vikram Era 1857, when Pujya Swamiji used to retain a mandli, I was with him. One day as we left the place of Guru Nanik Sahib's followers Udasin Bekh, we entered in a thick and dense forest and stopped there by a brook, with 'dhuries' fires all round. All men who associated Swamiji were saints and of refined manners. Till night we could not get any food and when we could no longer sustain severe hunger, we requested Poojya Swamiji to protect the Mandi from starvation which they were incapable of enduring any longer. Hearing this Pujya Swamiji got up and after some hours brought 5 lionesses and said, "Now Oh My saints, drink as much milk of lioness as you may think adequate to appease your hunger. Some

us feared to milk the lioness but those who were of firm faith, did according-ly and drank the milk in the 'donas' lief-pots they made of the leaves of banyan tree. At the time of milking Poojya Swamiji held fast the lioness by its mane. When all sadhus were satisfied Swamiji took the lionesses away into the woods, left them at a great distance from there. In this way sometimes in dense forests Swamiji fed the sadhus delicious food of thirty six kinds, all from the boughs and branches of the trees of the jungle. Again when it rained heavily in forests, all other sadhus would seek shelter beneath one or the other tree, but Poojya Swamiji sat in the open space and to our utter astonishment inspite of rain their clothes never drenched but remained as dry as before. Such men are in reality the true possessors of the SIDHIES. When I associated Swamiji I was then sixteen years old and at present my age is sixty-eight years".

This anecdote was narrated in Vikram Era 1949 by Langra Bawa Haridass who had heard it from Pandat Swam Parkash and Bawa Vishindass KOTHARI, and by Pandat Sarav Deyal in Vikram Era 1956, and in the same Era by Bhai Gian of Mithankot and also it was narrated by Mnlomal cloth seller, father of Bawa Bala Parshad in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 143.

On Poh Sudi Beej (second) of Vikram Era 1909, Bhai Jeramdass MODI Shikarpuri came and told Swamiji that he owed debts to the extent of Rs: 400/0/0 to him and he humbly requested for the payment of debt. On these words of the MODI, Poojya Swamiji pointing to a boat told him to wait till that boat arrived there, when he would get the full amount. There were two rich persons in the boat, one of them placed an humble present of Rs: 400/0/0, while the other that of Rs: 200/0/0. Pujya Swamiji gave the money straight away to that MODI. He was greatly ashamed to see all this and out of these Rs: 600/0/0, he gave Swamiji Rs: 200/0/0 back, but Swamiji told him to keep those Rupees two hundred also with himself as Swamiji's advance towards further supplies of provisions. The MODI became ashamed and down-hearted and implored Swamiji to pardon him for his misdemeanour and that he had committed a great mistake in demanding money. Poojya Sidheshwar Mahraj Swami Bankhandi Sahib in sweet tones told him that he had to pay the bill sooner or later, consequently he should take away the rupees as it was his order. Afterwards Bhai Jeramdass submitted to Swamiji's will and took the money.

This anecdote was narrated by MODI Bhawandass Chabria Shikarpuri in Vikram Era 1956; and Tejsingh Chandumalani Shikarpuri who heard from his father narrated it in Vikram Era 1957.

GURSAKHI (ANECDOTE) No. 144

Mahatama Ghanshamdass Baragi while coming from Rameshwara to Sri Dwarkanath, happened to learn on the way from a sadhu about the miracles of Poojya Swami Bankhandi Sahib Mahraj who was the possessor of extra-ordinary powers. He therefore wished to pay a visit to such a pious devout and saintly soul. So on Poh Sudi Purima (fifteenth) of Vikram Era 1909, he travelled through the heaven route with his supernatural power and a pill (Gutika) in his mouth and descended in Sri Sadbhav Tirath. He was able to see all but none could see him. In the evening he came to Swamiji, and after bowing down requested Swamiji to give him that KARMANDAL (bowl) filled with milk. Swamiji thereupon called Bawa Harnaraindass and ordered him to fill that KARMANDAL with milk from the milk which was kept for the personal use of Swamiji, and further told him that he (the Mahatama) was the possessor of SIDHIS, and he would come that morning solely to test him. Mahatama was greatly upset to hear those words and to see how Swamiji knew the secret of his heart at the very sight of him. Afterwards he went with Harnaraindass with his Karmandal in his hand, to the side of the store room and to the place where public took the meals. Mahraj Harnaraindass began to pour milk in the Karmandal, but it would not be filled and in this manner when half an hour had elapsed, Bawa Harnaraindass asked Mahatama whether he wanted to pour milk for the whole night and do nothing else or wanted him to fill up that Karmandal. Mahatama told him he wanted the latter. Thereupon Bawa Harnaraindass at once filled that pot. At this time that Mahatama spell-bound fell on Harnaraindass feet and immediately approaching Swamiji bowed down and told Swamiji Sahib that as they were the possessor of miracles so were his disciples and followers. Mahatama was gratified on this manifestation of Swamiji's miracles and also he implored for pardon. For that night Mahatama lived in Sri Sadbhav Tirath, and in the morning sailed to the kingdom of Kata Khiya.

This anecdote was narrated by Gidomal coppersmith of New Shikarpur in Vikram Era 1959 and by Mahant Santdas temple-keeper in Vikram Era 1951.

GURSAKHI (ANECDOTE) No 145

On Mangh Sudi Purnma (fifteenth) of Vikram Era 1909, a sadhu named Madav Bharti came before Pujya Sidheshwar Maharaj Bankhandi Sahib and indicated a relish for mangoes. It was the winter time consequently no mangoes could be had. But Swamiji was omnipotent and possessor of sidhies. It was the time for pangat and that sadhu too went and sat in the pangat. At this time Puj swamiji ordered Harnaraindass to bring two baskets of Bombay mangoes which were lying in the temple of Devi, and distribute the same in the Pangat. He went there and brought those two baskets and distributed them in the pangat Bharti was amazed to see his desire fulfilled in so short a time and thought Puj Swamiji to be the possessor of 'Sidhies' powers. When he finished the meals and asked leave from swamiji for departure Puj swamiji admonished him, "You should not do the same in future. Whatever may be given to eat it should be accepted, thinking it to have been sent by God. Food is the thing sent by Destiny. An unsteady mind does not befit a sadhu." He patiently heard the precious instructions of Swamiji and then left for Dwarka.

This anecdote was narrated by Awatmal who heard it from his father Bhai Matlomal; and Pandat Mewadass Udasi Vedanti who used to live in Bhai Variyansingh's temple narrated the same in Vikram Era 1958. This very anecdote other sadhus and worldly people used to relate.

GURSAKHI (ANECDOTE) No 146.

Munshi Tawarmal of Old Sukkur Head Munshi of MIRS had married his brother Kishinchand from Rohri in Vikram Era 1910 on Chet Sudi Naumi (9th). Next day i. e. on the 10th he came in Sri Sadhbella Tirath with the bride groom and all his kinsmen to have benediction and PAKHAR. He gave a BHANDARO of Dal and bread and had sent one maund of milk. Perceiving many more men in the PANGAT than he expected, he told Bawa Harnaraindass to take care while distributing the milk, for, the number of men would exceed 300. Bawa Harnaraindass submitted the whole matter to Pooj Swami Bankhandi Sahib. Pooj Swamiji told Harnaraindass not to be afraid but distribute liberally in large quantities. He did accordingly and though the PANGAT was fully satisfied yet some milk remained surplus. Munshi Tanwarmal and his companions were wonder-struck at

such a miracle manifested by Swamiji, whom they found to be the same as they had heard of and he made every member of his house bow down to Swamiji, keeping one rupee each as "ARDAS" oblation and taking in return a PAKHAR. Afterwards all after taking KANAH PARSHAD crossed the river by boat and returned to their residence speaking highly of Swamiji's miracles who increased the milk to such an extent that all numbering about 300 were satisfied.

This anecdote was related by Mukhi Dewandass, who had heard it from his father Mukhi Topandas of Old Sukkur in Vikram Era 1960 and by Fatehchand pleader of Old Sukkur in Vikram Era 1968.

GURSAKHI (ANECDOTE) No. 147

On Vesak Vadi Choth (fourth) of Vikram Era 1910, Sri Satramdass resident of Ubji Village took with himself Shah Karam Sahib Ali Akbar Shah resident of Rohri and Bhai Moolchand Giyani of Hyderabad to Sri Sadhbella Tirath. All the three saintly souls asked Poojya Swamiji the ways and methods of YOGA practice and Poojya Swami Satguru Bankhandi Sahib Maharaj told them and showed them rightly what they asked for. Sadhu Satramdass and Shah Karam realised the facts went away, but Bhai Mulchand Giyani remained in Sri Sadhbella Tirath and learnt YOGA practice. Eventually when he got the right place he asked for leave from Swamiji, and with Swamiji's perfect pleasure went directly to Kotri by boat.

This anecdote was narrated by Pandat Swam Perakash Udasin in Vikram Era 1945, and by his disciple Pandat Bawa Chetan Perakash Udasin in Vikram Era 1950 and by Bawa Kewaldass Udasin in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 148

In the month of Akhar of Vikram Era 1910 Bhai Tahilmal of Old Sukkur presented a mango to Swamiji and begged them to eat. It was the time for SATSUNG and recital 'Katha' from VASASHT PURAN. At that time Poojya Swamiji expressed that He (Swamiji) had to assume three incarnations, one of them had been at MORANJHARI in NEPAL, the second the present one, and the third on the bank of the river NERBARI (Deccan) with abode in the vicinity of INDORE. Their main abode

GADI would be well known in SADHBELLA. All the old sadhus and worldly men heard this. Afterwards Swamiji said that he would take the mango with all the sadhus who were present there. There-upon all of them said how it would be possible that all the sadhus present who approximately numbered 400-500 would be able to eat one mango only. Thereupon in order to remove the doubt of the audience, Poojya Swamiji called Bawa Harnaraindass his disciple and told him to put that mango in the cooked "DAL" pulse so that all would have its taste and flavour. It was done so, and afterwards Poojya Swamiji asked Bhai Tahilmal whence he had brought that fruit. Bhai Tahilmal with folded hands replied that he lived in the opposite PARSI garden on the bank of the river, and had brought it from there. Poojya Satguru Swami Bankhandi Sahib told him that he would get that garden. But Tahilram said that he had no such money where withal he would be able to buy it. Thereupon Poojya Swamiji told him to take contract of those mango trees and he did so. Within three or four years he earned so much from the contract that he bought the whole garden. From the time Tahilram had the contract of mango trees that garden produced such a bumper crop of mangoes and the same too so sweet and wholesome that it had not produced such before. When he bought the garden he planted VANGAS (cucumbers) as well. In Vikram Era 1914 on Asu Sudi Baris (twelfth) he brought some VANGAS which were cooked as vegetable. Poojya Swamiji then told him to take contracts in future and that he would prosper like the creeper of VANGAS. In those days a contract of the northern part of KHARIRI of Old Sukkur was to be auctioned, and Seth Moolchand and Seth Sahijoomal got it. At this time Poojya Swamiji told them that if they named the contract as that of Tahilram & Co: they would profit immensely thereby. They did as were ordered i. e. they commenced their work by naming the company as Tahilram & Co:. In Vikram Era 1915 the work reached its zenith and they too gained greatly. They had kept voluntarily a share of Poojya Swamiji in that contract and Poojya Swamiji was pleased with them and conferred benediction upon them.

This anecdote was narrated by Seth Tahilram Coy: and Seth Mulchand in Vikram Era 1954.

Note. Other old worldly men of Old Sukkur also related the same.

GURSAKHI (ANECDOTE) No 149.

At about 8 A. M. of Akhar Sudi Purima (Full moon day) Vikram Era 1910, Dunarmal the eldest son of Zaunkimal took himself two big jars of milk from Rohri to Sukkur on a wind-skin "SEENAH." The river was flowing with great velocity and he was caught in the whirlpool of "CHAKAR TIRATH" (Bombay ghat). He tried his level best to make good his way out of it but his hopes were frustrated. He was fatigued and being distressed and dejected remembered Poojya Sidheshwar Swami Bankhandi Sahib in mind. Poojya Swami omniscient knowing his intention for help immediately came on the ghat and as soon as he glanced at him mercifully he reached the steps of the ghat. Then Dunarmal came out of the water, fell down on the feet of Poojya Swamiji and humbly stated that he was saved only with Poojya Swamiji's mercy. Poojya Swamiji calmed and consoled him. Dunarmal implored Poojya Swamiji to distribute the milk he had with him among the sadhus. It was boiled to pudding and all sadhus took it in PANGAT. After the PANGAT was over, Dunarmal was afraid to cross the river in the previous manner on wind-skin "SEENAH."

Thereupon Poojya Swami Bankhandi Sahib told him not to fear for his sake he would stand on that ghat till he reached Sukkur safe. Afterwards Swamiji took their stand there and at that time the water of the river which otherwise was flowing fast became as calm and motionless as that of a pond. When Poojya Swamiji saw that Dunarmal had reached the Sukkur side bank safe they returned and occupied their GADI. Then the river flowed as before with the same speed. Dunarmal after reaching the ghat when he saw how furiously the river again flowed, said in his mind that it was all the power of Poojya Swamiji's words, for, they had said the river would flow calmly, and that when he was out of the river it would flow rapidly as before. In this way with the praise for Swamiji on his lips he reached his shop and related it to others on the shop as well. All those who heard it began to adore Poojya Swamiji and bowed to him in meditation.

This anecdote was narrated by Dunarmal in person on Akhar Sudi Ekam (1st) of Vikram Era 1951 and which sometime he used to relate in SATSUNG. The same was narrated in the same Era by Dunarmal's brothers named Chutumal and Gokalmal.

GURSAKHI (ANECDOTE) No. 150.

On Sawan Sudi Chodas (14th) of Vikram Era 1910 two youths of Old Sukkur went to swim in the river. They were dragged away by the fast flow of the Indus River. Fortunately one of them reached Sri Sadhbella Tirath safely while the other was tossed to and from by the currents. For full one hour and a half he strove hard to come out of those counter currents but to no purpose.

He was tired and was about to be drowned when he recollected Poojya Swami Bankhandi Sahib. He at once exclaimed at the top of his voice, "Oh Sire, Sri Bankhandi Sahib Maharaj of Sri Sadhbella and helper of the helpers, now protect me by thine timely succour." Poojya Swamiji knew the matter with inner light and told Bawa Harnaraindass that the fellow who had remembered his name was drowning. By this time another man who was witnessing him being drowned, made a great noise. Poojya Swamiji ordered the drowning youth to keep his feet in water as it had been converted into land beneath his feet. The man in full faith did so in the centre of the river and to his utter amazement he found that the water had become so shallow as would hardly reach his knees. Afterwards a boat of Sri Sadhbella carried him to Sri Sadhbella Tirath. The spectators asked him for an explanation of the incident upon which he said that at first it was too deep there but when Poojya Swamiji told him to keep his feet he found it so shallow as would hardly reach his knees. All the hearers of the miracle of Poojya Swamiji were greatly gladdened and adoring Poojya Swami Bankhandi Sahib went their way. The youth too being deeply touched adored Poojya Swami Bankhandi Sahib in the following words, "Omnipotent and omniscient Satguru, had it not been for thine timely succour I would have been drowned."

This anecdote was narrated by Moolamal cloth seller father of Bawa Bala Parshad in Vikram Era '1951' and by Seth Chandiram Riyatmal of Old Sukkur (who was caught in the whirlpool) in Vikram Era '1960' and by Seth Kijhumal son of Menghraj (who swam with Chandiram on a buoy) in Vikram Era 1953.

Note. Similar accident befell one on Akhar Wadi Beej of Vikram Era 1945. It was that Kimatram of Sukkur was dragged away by the current but was saved by remembering Poojya Swamiji in mind.

This was related by Pessumal cloth seller in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 151.

On Sawan Sudi Purama (Fifteenth) of Vikram Era 1910, Moolchand Gangumal father of Mukhi Tolamal Bakhrum of Old Sukkur came in Sri Sadhbella Tirath, and brought with himself ten maunds of flour on Poojya Swamiji's order. Some one had told him not to give it on credit to Sri Sadhbella lest the money should not be paid afterwards. Therefore he had made up his mind to demand ready money for the flour, and he would not sit in the PANGAT; but if he was forced by Poojya Swamiji Sahib he would then have the meals there. As soon as he reached Sadhbella, Poojya Swamiji knew what was going on in his mind. He came, bowed down and sat there. The time for PANGAT arrived and Poojya Swamiji asked him to take meals. At first he refused but for the second time Poojya Swamiji told him to take it and that he would get his money, then he took meals. When PANGAT was over he sat by the side of Poojya Swamiji.

Poojya Swamiji told him that as he had no faith in Swamiji he must take his money. At this time Poojya Swamiji raised a corner of GADI and he saw there countless guineas. Mukhi having got the price of flour became ashamed. With distressed mind he entreated Poojya Swamiji with apologies for his grave blunder, and considering Swamiji omniscient and KUBAIR BHANDARI (God of opulence) returned to his residence.

This anecdote was narrated personally by Mukhi Tolamal to Chandoomal Bakhrum and Rijhumal son of Virumal, of whom Rijhumal related to us in Vikram Era 1953 and Chandoomal in Vikram Era 1962.

GURSAKHI (ANECDOTE) No 152.

On Kartak Wadi Teej (3rd) of Vikram Era 1910, Mukhi Moolchand who was at first in the Mir's services, but afterwards had entered into the services of the English, left his house along with his family for Sri Sadhbella Tirath with a wish to get KANAH PARSHAD from Poojya Sidheshwar Swami Bankhandi Sahib Maharaj (POSSESSOR of SIDHIES). Poojya Swamiji knowing his intention got KANAH PARSHAD prepared. Having entertained this wish in his mind, Moolchand arrived in Sri Sadhbella Tirath and he found people sitting for PANGAT. At this time he took with his family seat in PANGAT and was glad from the core of his heart for having taken meals and having received KANAH PARSHAD according to his wish. When all other men after bowing down to Poojya Swami Bankhandi

Sabib got leave for going home, he too came to ask for leave from Poojya Swamiji.

Poojya Swamiji on seeing him told Bawa Harnaraindass to give him some KANAH PARSHAD in a piece of cloth, as it was his first wish when he had left his house.

Hearing that Munshi Moolchand fell at Swamiji's feet and prayed, "True Sire, Thou art a perfect heart-knower and master of miracles. I came with this wish and with your mercy I have got whatever I demanded, and stated further that.

*Jaisa Satguru Sunia W do Taisa Main Deeth
Wichiria Melay Pribhu Dargah ka Basit.*

"Whatever I had heard, same I exactly saw; thou art uniter of those who are separated.

After this Munshi Moolchand bowed down to Swamiji, got blessings and left Sri Sadhbella with his family members for his residence.

This was narrated by Diwan Fatehchand pleader of Old Sukkur in Vikram Era 1968 and Bhojomal Chiman Malani caste Karira Hawaldar of Mukhtiarkar and resident of Bakhar (Old Sukkur) narrated the same in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 153.

On Kartak sudi Ekam of Vikram Era 1910, one sadhu named Ganga Gir came to Sri Sadhbella Tirath desiring in mind that if Poojya Swami Bankhandi mahraj was a perfect Yogi raj, he might have (TASMAI) rice-pudding in Pangat (common meal). On his arrival a call was given for the meal. All the sadhus and other worldly people present at that time in Sri Sadhbella Tirath assembled and took their respective seats. All were given the food prepared in Bhandar (sadhu's kitchen) and they began eating. Sadhu Gangagir did not eat but sat in silence, as according to his mind's desire he did not get TASMAI (Rice pudding); for on that day only "DAL" (pulse) and PHULKO (Chapaties) were prepared in BHANDAR (sadhu's Kitchen). Bawa Harnaraindas manager of provision noticed sadhu Ganga-Gir sitting silent and his food PATAL lying untouched. He asked him the cause of his silence, on which Sadhu Ganga Gir divulged his mind's secret

desire to have TASMAI (rice pudding). Poojya Swami Bankhandi Sahib also heard the conversation between Bawa Harnaraindas and sadhu Ganga Gir. Bawa Harnaraindass narrated the same to Poojya Swami Bankhandi Sahib. On this Swami Bankhandi Sahib said to Bawa Harnaraindass, "Very well, go inside Bhandar and bring out Tasmai (rice pudding) and give to all sadhus and Ganga Gir and other worldly people". The Bhandar (food preparer) went inside the Kothar (provision room) and saw one big pot of hot ready-made Tasmai (rice pudding) which he brought out and gave to all sadhus and other worldly people sitting in rows. All were satisfied and were thinking in mind that neither milk was imported that day nor any one saw preparation of rice pudding inside the Bhandar. They realised that Poojya Swami Bankhandi Sahib was the master of all powers and that that was also their miracle, as such wonders the public had seen previously on many occasions and through joy they exclaimed, "BRAVO: HAIL:"

This was narrated by Bhai Santoomal Hargundass Rice merchant of New Sukkur in Vikram Era 1948 and Bhai Chainomal who had heard from his father Balchand Cloth merchant narrated it in Vikram Era 1959.

GURSAKHI (ANECDOTE) No 154.

On Kartak Sudi (Beej) 2nd of Vikram Era 1910, a Hindu Bania named Wadhmal resident of Mir's State was entangled in a murder case. Through fear of being hanged on gallows he absconded at night time from Mir's state and arrived in Sri Sadhbella Tirath. In those days no one was allowed to enter in the cottage of "BRIMALINO" The Hindu bania did not care for the restriction and went directly in the above cottage, where he noticed a human body lying in pieces. He was much frightened and was thinking in mind that he was absconding from one murder case only to be involved in another murder case. Through fear he grew nervous and cried in agony, came out and lay down on the ground in an unconscious state. When he recovered, he saw to his amazement that the bones of the human body which he had first seen lying separated into pieces, began to be formed into a connected whole. He went in "BRIMALINO" and saw Poojya Swami Bankhandi Sahib sitting in meditation in full structure of the body. Swamiji saw the Hindu bania trembling with fear. He told Hindu Bania, "Go away, you are free from the charge of murder and no punishment will be inflicted upon you." The Hindu bania hearing such a blessing announcement of swamiji went back to his native place where he heard that a mahomedan

had been accused of the murder charges. After this the above Hindu bania became a devoted follower of Swami Bankhandi Sahib and was admiring him for the whole of his life and every year he used to visit swamiji at Sri Sadhbella Tirath.

This was narrated by Bawa Kewaldass in Vikram Era 1949; and Bhojomal Chimandass Hindu caste Karira resident of Bakkar and Hawaldar of Mukhtiarkar aged 76 years narrated the same in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 155.

A bribery case was launched against a Mukhtiarkar in which he was entangled all round. The evidence and other proofs recorded were seriously against him and there was no loop-hole left for his escape. He was under a great fear that if the case proved against him, he would be debarred from maintenance for his whole life on one hand and punishment inflicted on him on the other. The above Mukhtiarkar finding no other way came in a state of intense depression at the holy feet of Poojya Swami Bankhandi Sahib on Kartak Sudi Beej of Vikram Era 1910. He narrated the whole history of his miseries. Swamiji took a solemn promise from him that if he was released that time he would not take bribery again. The Mukhtiarkar gave such a promise for the future and after having blessings of swamiji went away.

On the day of hearing of the case he appeared in court. The deciding magistrate who had prepared judgment announced that there was no proof against the accused hence he was acquitted. On hearing the judgment the Mukhtiarkar fell at the holy feet of swamiji and informed him of the judgment. The audience who were present at that time in Sri Sadhbella Tirath were amazed to hear it and were admiring Poojya Swamiji. From the above date the Mukhtiarkar gave up the practice of taking bribery. The public should learn a lesson from this.

This was narrated by Bhai Moolchand cloth seller father of Bawa Bala parshad in Vikram Era 1950, and Bhagat Bhai Moorjram narrated the same in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 156

On Kartak Sudi Teej (3rd) of Vikram Era 1910 Bhai Jotoomal son

of Sachoomal cloth seller of Sukkur came before Poojya Sri Swami Bankhandi sahib and after bowing he was pressing Swamiji's body. Seeing Swamiji with a smiling face and in a gay mood Bhai Jotumal entranced Swamiji, "True Sire, I have got a little capital and the monetary transactions of the city have made me uneasy". Looking to this humility of Jotumal Poojya Swamai consoled him stating, "Be at ease; we give you an inkstand and a pen holder. Consider both penholder and inkstand as ours and keep them on your shop & you will experience no trouble hereafter.

After receiving these gifts coupled with blessing he bowed to Swami who patted him on his back. Jotumal went to his residence. With full faith in Swamiji's wordings and considering Poojya swamiji as his Shah (Sect), he commenced his business which went on prospering day by day. After a short period he came to Sri Sadhbella Tirath and humbly placed before Swamiji the amount of share which he had voluntarily fixed in his mind. KANAHPERSHAD was also prepared, and after getting PAKHAR (a small gift of a piece of cloth) he bowed before swamiji and returned home. During such time as Jotumal was alive, he voluntarily maintained share of Poojya Swami Bankhandi sahib in the profits and his wealth increased to such an extent that he became the master of Lacs. Bhai Jotumal also made one shop in New Sukkur to Mahant Swami Jerandass Sahib GADI DHAR of Sri Sadhbella Tirath Sukkur & "Chella" (Disciple) of Swami Bhanu naraindas in Vikram Era 1945

This was narrated personally by Bhai Jotumal in Vikram Era 1945 and Bhai Moolchand cloth seller grandson of Jotumal narrated the same in Vikram Era 1956.

GURSAKHI (ANECDOTE) No. 157.

On Kartak Sudi Purnama (full moon day), while Sri Swami Bankhandi sahib was reciting scripture of VASASHT (name of a puran) in Sri Sadhbella Tirath Sukkur, Swamiji looking at Bawa Bhanu naraindass and Bawa Herparshadjji stated in the presence of many pious sadhus and other worldly people who were present at that time of the recitation of scripture, that before the present incarnation i. e. in the first incarnation when he was living in Nepal at BHERIA MUTH (A village in Nepal State) before his breathing last he had fixed a piece of wood of a certain measure about 5'6" in length and nominated it as Mahant of that place.

and transmitted soul power in it and named him as Mohandas, with the blessings and powers that he would remain there as Mahant of that place. When swamiji was about to expire he had two disciples (chellas) named Jhoora and Bhoora. Both of them prayed to him what were the instructions for them for future and how could they pass there without him. Both were weeping bitterly. On this he ordered both of them to pass their future life there and worship his samadhi (shrine). When he would have his next incarnation and create Sri Sadhbella Tirath Sukkur Sindh Province, both of them would have new births, and again, be his Chellas (disciples) there in the names of Harnaraindas and Herpershad. When Poojya Swami Bankhandi sahib had second incarnation and created Sri Sadhbella Tirath, Bawa Harnaraindas was the incarnation of Joohra and Bawa Herpershad that of Bhoora. Thus Bawa Harnaraindas became chella (disciple) in Vikram Era 1900 and Herpershad in Vikram Era 1910 respectively.

This was narrated by Bawa Chetan Perkash and Bawa Haridas Langra in Vikram Era 1952. Bhagat Gian of Mithankot narrated it in Vikram Era 1949. Seth Tahilmal Co: and Seth Moolchand grocer of Old Sukkur related the same in Vikram Era 1953.

GURSAKHI (ANECDOTE) No 158.

On Mangh Sudi Teej (3rd) of Vikram Era 1910, a devoted follower named Bhai Udhavdas of Shikarpur came to Sri Sadhbella Tirath and entreated Poojya Swami Bankhandi Sahib stating, "True Sire, my son's marriage is to be held at Shikarpur, hence I pray your holiness to kindly grace the funtion with your presence along with Bawa Harnaraindass and thus purify my home with your holy feet." Looking to the extreme faith of Bhai Udhavdass Poojya Swamiji gave him his wooden "SANDAL" with instructions to worship them daily, when he would be blessed and all the desires of his mind fulfilled. Bhai Udhavdass took the holy Sandals, kept them on his head, brought them to Shikarpur and performed his son's marriage. After completion of his son's marriage he came to Sri Sadhbella Tirath along with Swamiji's holy sandals and stated, "Sire, with your holiness, glory and blessings my son's marriage passed off with great pomp and fame. *Saint's blessings never go invain.* Your holiness conferred an extreme favour on me."

He gave Bhandaro (feast to sadhus) in Sri Sadhbella Tirath and

gave pious offering to every sadhu and also placed pious offering before Poojya Swami Bankhandi Sahib and thus getting blessings from Poojya Sudheshwar Swami Bankhandi sahib returned to Shikarpur.

This was narrated by Bhai Wahuram of PIAREE SANGAT at SHIKARPUR in Vikram Era 1950, and Bhai Baloomal GIANEE of PIAREE SANGAT narrated the same in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 159.

On Pagh Sudi Choth (4th) winter season of Vikram Era 1910, a Sanyasi sadhu named Shiv Gir entreated Swami Bankhandi sahib stating, "True Sire, I have a desire in mind to eat "LEACHES" (a kind of fruit produced in United province of India) in summer season today, hence I pray you to kindly have my desire fulfilled." Swamiji answered him that fruit was procurable in the month of AKHAR and SAWAN (both months of summer season) and besides that such fruit was not the product of this Province, hence wherefrom to give him such untimely fruit. The sanyasi sadhu again entreated swamiji stating, "SIRE Thou art master of all powers I pray you to produce it." At this stage the time for day meals arrived and all sadhus and other worldly people present in Sri Sadhbella Tirath at that time sat on their respective seats. Swami Bankhandi Sahib called Bawa Harnaraindass and said to him, "Two baskets full of LEACHES fruit are kept inside the temple of ANNAPURNA DEVI, give to sanyasi sadhu whatever he can eat and distribute the rest among the whole PANGAT". Bawa Harnaraindass in obedience to Swamiji's order went inside the temple of GODDESS (ANNA PURNA) where he saw exactly two baskets full of fresh LEACHES. He brought them out and acted according to Poojya Swamiji's orders. After taking the food Swamiji sent for the sanyasi sadhu and admonished him not to desire for such things and that he should be contented with whatever he might get, which was sadhu's chief characteristic.

After this the above sanyasi sadhu clasped both his hands and bowed down before Poojya Swami Bankhandi sahib and stated, "TRUE SIRE, whatever glory I heard of about your holiness, the same I saw personally BRAVO; HAIL:" Saying this sanyasi sadhu went away.

This was narrated by Bhai Menghamal the eldest son of Poojya

Ramoomal grocer) who heard from his father in Vikram Era 1954 and Hakim Jessaram youngest son of Bhai Ramoomal grocer narrated the same in Vikram Era 1955 and Bhai Bhawandass jaggery merchant (who had seen this miracle with his own eyes) narrated the same in Vikram Era 1956.

GURSAKHI (ANECDOTE) No. 160.

It is personally related by Bhai Thanhiramal that one day in Vikram Era 1910 he himself came before Poojya Swami Bankhandi Sahib at Sri Sadhbella Tirath and entreated, "True Sire, my father is seriously ill, pray, bless him that he may be allright." On this swamiji replied, "Do not be sorry for this. One who has come on this soil has one day to leave this world. Your father will die like "DEWTAS" (Divinity) and will inform you all about his last requirements and will meet with all his relations." It exactly happend so. Bhai Thanhiramal stated that his father was a sincere and devoted follower of Poojya Swami Bankhandi Sahib and his last moments passed off peacefully in the remembrance of God.

This was narrated personally by Thanhiramal resident of village Kandhra to the author in Vikram Era 1951. He stated that undoubtedly Swami Bankhandi Sahib was perfect YOGI RAJ, miraculous and one with God and his utterances were immutable.

GURSAKHI (ANECDOTE) No. 161.

While in Vikram Era 1880 Poojya Swami Bankhandi Sahib established himself on both the combined hills situated in the middle of River Indus (now called SRI SADHBELLA TIRATH), in those days there was plenty of grass, rushes, straws and KHABBAR and shrubs. In Vikram Era 1892 swamiji built cottages with lai (LAI) wood rafters and put grass straws on the roof. Similarly he built small and large RAMJHAROKAS".

On Jeth sudi beej (2nd) of Vikram Era 1911, when small and large Ramjharokas were being built of katcha bricks all labourers entreated Swami Bankhandi Sahib stating, "True Sir, wages drawn by us are very inadequate." On this Poojya swami Bankhandi sahib took out handful of money below his "GADI" containing rupees and change of silver and copper coins and gave them with instructions to divide the same among themselves and be satisfied with what fell to the lot of each of them. At this the labourers felt a bit uneasy and thought lest they should not receive sufficient wages.

The BAKHROO labourers acted according to Swamiji's orders and divided the lumpsum among themselves and according to their calculation each got the same as desired by him in his mind. After this they prayed to Swamiji, "Sire, we have received our due wages exactly the same what we desired in our minds. Thou undoubtedly art the knower of the minds of every one." In this way the labourers received their daily wages thereafter.

This was narrated by Bhai Sobhomal and Deoomal Bakhroo artists personally in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 162.

On Sawan Sudi Satmi (7th) of Vikram Era 1911, seven antelopes were floating in the River Indus as they had come out from the Jungle. The British officers residing in Bukkur Fort left their men by boat to catch them. Poojya swamiji who noticed them felt pity and in order to save their lives he with his "YOGA SHAKTI" (will-power) shouted to the antelopes "COME THIS SIDE". At these words all the above seven antelopes reached BOMBAY Ghat side, and swamiji got all antelopes drawn from water. The chasing party of the British soldiers too arrived in Sri Sadhbella Tindri & asked swamiji to hand over to them the antelopes as they were their game. Swamiji remonstrated with them and told them not to take the life of a creature but soldiers persisted. On this Swami Bankhandi Sahib said to the soldiers, "All right, have them if you find them."

They searched very much in all the directions but were tired and could not trace them. Thus they wended their way back in regret.

Note:- The antelopes had concealed themselves in KHABBA JUNGLE.

This was narrated by Dunermal milkseller and Langra Bawa Hari in Vikram Era 1950 and Jumro boatman. Bhai Tejumal vegetable seller narrated the same in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 163

On Sawan Sudi Ashtami (8th) of Vikram Era 1911, Bhai Dunermal milkseller was crossing the Indus river from Rohri to Sukkur on (SEENAI) windskin holding one jar full of milk, but was caught in the whirlpool of water at the Bombay Ghat side. During the struggle his milk jar escaped from his grip and with dejected mind he came out of the water with empty hands from Bombay ghat side, and sat near Hardwar ghat in dejection.

Harnaraindass seeing him in such an unhappy plight asked Dunermal the cause thereof, to whom he narrated the incident regarding the missing of milk jar. Bawa Harnaraindass took him before Poojya Swami Bankhandi Maharaj who after hearing from Dunermal told him, "Your milk jar is lying under a "Khabbar Tree behind BHANDAR (Sadhus' kitchen); go there and fetch it." Dunermal went there and to his amazement he found his milk jar lying there full of milk. He was extremely glad to see his milk jar and brought it in great joy before Swami Bankhandi Sahib, where he bowed down to swamiji and entreated, "Sir, kindly use this milk today for BHANDAR purposes which was accordingly given to sadhus.

Swamiji admonished Bhai Dunermal that in future whatever milk he might sell, it should be pure unadulterated and by such honest means he would have more income by the blessings and that whatever milk might remain unsold at night, he might coagulate it into curd and bring the same to Sri Sadhbella Tirath. This he did according to Swamiji's instructions and became a rich man by honest means.

This was narrated personally by Bhai Dunermal in Vikram Era 1951; similarly his two other brothers Chetoomal and Gokalmal narrated in the same tune in the same Era.

GURSAKHI (ANECDOTE) No 164.

On Asu Wadi Naumi (9th) of Vikram Era 1911, a devoted follower came to Sri Sadhbella Tirath with two seers of curd which was kept inside the "KOTHAR" (provision room). When the time for day meal arrived Bawa Harnaraindass looking to the little quantity of curd thought in mind that it would not suffice for so many people. He therefore kept that curd before swamiji in 'PANGAT'. Swamiji said to Bawa Harnaraindass, "Why don't you distribute this curd among the people?" On this Bawa Harnaraindass answered with humility, "Sire, the quantity of this curd is very inadequate, how it will suffice for so many persons." On this swamiji said to Bawa Harnaraindass that it was not proper to eat curd alone while one took his food along with others in (PANGAT) rows of sadhus; moreover it was also contrarary to the rules of etiquette; for, sadhus and mahatmas should be on terms of equality with others. Swamiji also considered in mind that the devotee who had brought the curd should also have desire fulfilled. He therefore ordered Bawa Harnaraindass to go inside the temple of Goddess Annapurna where he would

find two jars full of curd and bring them out and distribute the same among sadhus and other people. Bawa Harnaraindass went inside where he saw two jars full of curd and was quite happy to see them. He brought them out and gave to all sadhus and other people, when swamiji too took the curd. Looking to this miracle of swamiji all sadhus and mahatamas present at PANGAT were wonder-struck and uttered in joy, "BRAVO: HAIL".

This was narrated by Bawa Kewaldas Udasin in Vikram Era 1949 and Swami Achal Pershadji former mahant sahib of Sri Sadhbella Tirath narrated in the same tune in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 165.

On Kartak Sudi Ashtimi (8th) in Vikram Era 1911, Bawa Sarav Dayal residing in Sri Sadhbella Tirath approached Poojya Swami Bankhandi Sahib and asked permission to proceed to Hardwar to enjoy the ensuing KUMBH FAIR which was to be held there in Vikram Era 1912. He had also received a letter from BANS MANDI LUCKNOW being his GURU ASTHAN DEVI WALLA. He showed that letter also to Poojya Swami Bankhandi Sahib in which it was stated that mahant Charandass of BANS MANDI ASTHAN had died & that he (Sarav Dayal) might come there to ascend the GADI.

Poojya Swami Bankhandi Sahib after the perusal of the letter asked Udasin sadhu Bawa Sarav Dayal if he would postpone going to BANS MANDI provided he received authority to exercise control over the sadhus of the side of "RAMJHAROKA." Sadhu Bawa Sarav Dayal consented.

On Besaki day of Vikram Era 1912 viz on KUMBH FAIR day Poojya Swami Bankhandi Sahib while adhering to the same procedure of the holding of KUMBH FAIR in Sri Sadhbella Tirath Sukkur in SINDHU GANGA RIVER (Indus river) at Kushavarat ghat (In other words Bhat bay ghat) below his banner, announced before the great populace that henceforth Bawa Sarav Dayal was appointed to exercise control over Sadhus and further stated that he would enjoy long life and expire when he so desired. Thereafter all sadhus worked under instructions from Bawa Sarav Dayal to entertain and accord cordial treatment to PANDATS & MAHATAMAS to supervise over the sadhus, to look after their education and to give medical aid to the sick sadhus. All this was entrusted to Bawa Sarav Dayal in an open meeting. Thus all the sadhus remained under the control of Bawa

Sarav Dayal and no sadhu acted without the approval of Bawa Sarav Dayal.

Note. Bawa Sarav Dayal passed his life at Sri Sadhbella Tirath and died in Vikram Era 1958 at his own desire.

This anecdote was narrated by Pandat Swam Parkash and his disciple Bawa Chetan Parkash, Bawa Sarav Dayal, Langra Bawa Haridass all in Vikram Era 1949, and by Seth Tahilmal Coy: and Seth Moolchand grocer in Vikram Era 1950. Similarly several other sadhoos and worldly people related the same.

Note. Detailed account in connection with the holding of the KUMBH FAIR at Sukkur will be found in (Gursakhi) Anecdote No. 170.

GURSAKHI (ANECDOTE) No 166.

On POH WADI TEEJ (3rd) of Vikram Era 1911, a (AGHORI) dirty and voracious eater GOOSAIN SADHU of Girnar came to Sri Sadhbella Tirath before Poojya Swami Bankhandi sahib. After 'darshan' he prayed to swamiji for permission to live in Sri Sadhbella Tirath. Swamiji replied to him that if he kept his behaviour and actions unspotted like others (KHAT DARSHAN) Sadhus and put no hinderance in the prayers and other actions of sadhus, he would be permitted to stay in Sadhbella Tirath, moreover his food would be given to him separately from others. This condition was accepted by Goosain Sadhu. Swamiji gave him a cottage to live in on the right side of Bombay Ghat. Looking to the beauty and loveliness of the place, the Goosain sadhu resolved to turn out all sadhus from there by terrifying them and then to become master of the whole locality.

With this resolution he transformed himself into a lion and began to roar outside Bombay Ghat on the small islet of CHAKAR TIRATH (name of locality towards Bombay Ghat side). Hearing the roaring of the lion all the sadhus were frightened and certain sadhus who were accustomed to take bath by midnight and then to sit in meditation, did not come out from their cottages through fear and other sadhus who had to prepare food in BHANDARO (Kitchen house) were too afraid to attend to their duties. They also through fear did not come out from their huts. By this time the dawn was over and morning sun also appeared when the Goosain sadhu

resumed his former shape and sat in his cottage. In those days Pandat Swamperkash, Pandat Namdev, Pandat Teerathdass and Bawa Haridass puri studying Yoga were also living in Sri Sadhbella Tirath. All the above pandats along with other sadhus approached Poojya Swami Bankhandi Sahib to whom they narrated what had happened in the night and prayed to him that if such a sadhu was allowed to live any longer in Sri Sadhbella there would be a great hinderance and obstruction in their meditation and YOGA studies and other daily prayers, hence immediate steps might kindly be taken to remedy the same. On this Swami Bankhandi Sahib ordered one of the sadhus to ask "Aghori Goosain" to leave Sadhbella at once. The messenger went to "Aghori Goosain" sadhu but on the way he could not dare even to convey swamiji's message. Next day Poojya Swami Bankhandi Sahib according to his daily practice after his morning prayers went round the whole Sadhbella and then to sit thereafter on GADI SAHIB. When Swamiji passed by Bombay Ghat side he saw "AGHORI GOOSAIN" sitting there, and ordered him to clear away from Sri Sadhbella. The Aghori Goosain Sadhu simply said, "Yes Sir"; but he did not go away. In the night he again transformed himself into the shape of lion and began to terrify sadhus. Swamiji had 32 (BIRS) Warriors and six (JUTIS) angels under his control.

Note: The above warriors and JUTIS patrolled Sri Sadhbella day and night under disguise.

Swamiji ordered three of the warriors to take iron chain and deliver it to Aghori Goosain sadhu their power. The warriors finding Aghori sadhu in the shape of lion gave him a good beating. One of them rode upon him, the other began to pull him by his moustaches while the third struck him with chain. The Aghori sadhu after this punishment transformed himself into his original shape of human being and fell down at the feet of Swami Bankhandi Sahib and craved pardon. He entreated, "My Lord, now in the night time, grant me pardon, and tomorrow early morning I shall clear away from Sri Sadhbella. On giving such an undertaking he was let off till sun rise when swamiji ordered boatman to take Aghori Goosain sadhu to the other side of the river. Thus he was turned out.

This was authenticated by Pandat Swam Perakash and Bawa Chetan Perakash Chirian Walla in Vikram Era 1945; and it was also narrated by Mahant Sarav Dayal, Langra Bawa Haridass, Bawa Chetan Perakash Ghalian walla (Disciple of Pandat Swam Perakash) in Vikram Era 1933.

GURSAKHI (ANECDOTE) No. 167.

On Poh sudi choth (4th) of Vikram Era 1911, one Beragi sadhu named Jagan nath hearing Poojya Swami Bankhandi Sahib to be highly miraculous and pious, came in Sri Sadhbella Tirath.

Poojya Swami Bankhandi Sahib finding Beragi sadhu hungry and tired asked him to take food at the time of Pangat. Beragi sadhus do not take food prepared by any other class of sadhus, therefore he entreated swamiji stating, "OH YOGI RAJ. really I am very hungry as during the last three days I have walked over 60. miles from Multan side when I have reached here and after this I have to go to DWARKA NATH. I do not want anything excepting fruit".

On this Swamiji spoke to Beragi Sadhu, "We are all Hindoos, followers of Sanatan Dharma and obey the teachings of Vedas and follow all the customs of Hindu Sect: God is one for both of us, and we have faith in both NIRGUN and SURGUN incarnations. How is it that you do not take food prepared in BHANDAR (Sadhus' Kitchen)." Beragi sadhu could not answer to swamiji's questions but simply stated that he would not eat any provision except PHALAHAR fruit.

On this Swamiji said to Beragi sadhu, "Very Well, but what sort of fruit will you eat"? The Beragi sadhu answered, if fresh COCOANUT could be had he would eat it. On this Poojya Swami Bankhandi Sahib suspected that the Beragi Sadhu wanted to test him by demanding untimely fruit of fresh cocoanut as such fruit was not produced in Sind Province.

After the PANGAT (day-food was over) swamiji took Beragi sadhu towards BRAHMALINO and showed him several fresh cocoanuts hanging in KHABBAR SHRUBS and told him to pluck them and eat as many as he liked. Seeing this wonderful miracle the BERAGI Sadhu fell down on the feet of Sudheswar Mahraj Bankhandi Sahib and demanded pardon for the trial, and became happy after eating cocoanut.

This was narrated by Bhai Tejasingh Chandoomal Jeweller of Shikarpur who heard from his father in Vikram Era 1960, and Mahant Kashidas of KHATWALLA daramshala Shikarpur narrated in the same Era and Bhagat Bhai Kewalram who had heard from his father Bhagat Bhai Pahlooram narrated it in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 168.

On Poh Sudi Chodas (14th) of Vikram Era 1911 the Governor of Bombay came to Sukkur from Karachi by the steamer as no railway was in existence in those days and all persons used to travel by steamer. Hearing the beauty of Sri Sadhbella Tirath H. E. THE GOVERNOR came by steamer for interview. To accord cordial reception to him the Panchayat of Sukkur had also come in Sri Sadhbella Tirath, as H. E. the Governor of Bombay had sent such a message to the Sukkur Panchayat about his visit to Sri Sadhbella Tirath. The steamer anchored at RAJ GAT and "PAINCHES" took him round the whole Sri Sadhbella. For the seating arrangement of H. E. rich carpets were spread on TULSI THALHA.

Poojya Swami Bankhandi Sahib sent some sugarcandy and cardamoms as holy pershad. H. E. The Governor of Bombay after visiting Sri Sadhbella Tirath saluted swamiji and went back by steamer. On the next day H. E. The Governor through one of his officers sent a message to Poojya Swami-ji to the effect that he viz (H. E.) came to him for interview and was not offered even a chair to sit, and the present given to him was a paltry thing and he did not receive a cordial reception. On this Poojya Swami sent a reply to his H. E. through his representative that there was no usage of chair in this country but that of carpets whereas chair was in use in his country. Regarding gift even a little of "HOLY PERSHAD" from a saint was worth lacs of maunds. Thirdly humility was pleasing to the saints and that God's blessing was on those who were humble.

Hearing the above three replies of swamiji from his representative H. E. The Governor of Bombay was highly pleased and through delight and devotion H. E. wrote a letter in English to Poojya Swami Bankhandi Sahib and admired him stating, "Thou art perfect" "HINDU DARVISH" and apologized for the past familiarity. The above letter is preserved along with PARVANA letter.

This was narrated by Bawa Achal Pershad Sahib who had heard from Seth Gobindram a prominent man of New Sukkur in Vikram Era 1953, and Mukhi Dewandass narrated the same in Vikram Era 1959.

GURSAKHI (ANECDOTE) No. 169

On Chet Wadi Umavas of Vikram Era 1411, a merchant who had sustained a loss of rupees ten thousands sought protection of Poojya Swami Bankhandi Sahib. and remained in Sri Sadhbella till evening. At evening time swamiji said to that merchant, "You may now go to your house in the town as worldly people are not allowed to stay for night in Sadhbella." On this the merchant entreated to Swamiji, "Gracious Sire, there is but one request which my kindly be complied with. I have suffered a heavy loss in the trade, pray bless me". On this swamiji remained silent. Again swamiji said to the merchant, "It is 9 P. M., go to your residence and be happy there". But the merchant entreated Swamiji repeating his request, but swamiji remained in silence; after a little while swamiji spoke third time to the merchant, "Now it is the last trip of the boat, go and be happy at your residence". The Bania merchant put a cloth round his neck and entreated with great humility saying, "True Sire, any how my humble request may kindly be granted otherwise my condition is hopeless and I am ruined".

In view of the great humility and melting words of the merchant, Poojya Swamiji told the merchant, "Thou art blessed and with the grace of Almighty thy desires will be fulfilled. Tomorrow evening you will receive happy news by telegram from Bombay regarding the increase of rates in thy trade. Now go home and be happy there".

Hearing the blissful wordings of Swamiji, the merchant became very happy; he bowed down to Swamiji and went home. Next day he received a telegram regarding the profit of Rs 11,000/- (eleven thousand rupees) and after deducting the loss of ten thousand rupees he had a saving of one thousand rupees. The merchant seeing his honour and respect preserved became very glad and gave a BHANDARO (feast to Sadhoos) of Rupees 100/0/0 to Swamiji and returned.

The above anecdote was narrated by both Bhai Kanwar Rai Bhat of Old Sukkur and Seth Ghanamal Shikarpuri a leading member of Panchayat in Vikram Era 1952.

Note:-

The name of the above merchant has been withheld by us.

GURSAKHI (ANECDOTE) No 170.

In Vikram Era 1912 when KUMBH FAIR was to be held at Haridwar, in those days about a little period prior to KUMBH FAIR DAY viz Kartak Sudi Ashtimi (8th,,) of Vikram Era, 1911, Kothari Bawa Harnaraindass approached Poojya Swami Bankhandi Sahib and requested him for permission to proceed to Hardwar to enjoy ensuing KUMBH FAIR which was to be held at Hardwar in Vikram Era 1912. Poojya Swamiji said to Bawa Harnaraindass, " If you get revelation of BHAGARATHI GANGES here and see HARDWAR KUMBH FAIR here, will you go to Hardwar. ?" Bawa Harnaraindass humbly replied that if he got revelation of BHAGARATHI GANGES here, there would be no necessity of his proceeding to Hardwar.

EK PANTH DO KAJ

It would be like killing two birds with one stone.

For he would have an opportunity to serve His Holiness, and at the same time enjoy the revelation of BHAGARATHI GANGES here. The Bawa Harnaraindass gave up idea of his proceeding to Hardwar. Poojya Swamiji wrought the miracle to accomplish the desire of his principal disciple.

When KUMBH FAIR days approached, Poojya Swami Bankhandi Sahib encamped on the hill of the islet between major and minor Sadhna where he built three circular platforms one over the other, and on the highest he hoisted a big flag of BHAGWON saffron colour, and built small cottages for accommodating sadhus all round on eastern and southern side of the hill. The BHANDAR (Sadhus Kitchen) " KOTHAR " (Provision store room) and " SABHA MANDAL " (Lecture Hall) were built on the grounds on the northern side where scripture was recited three times a day. Poojya Swamiji along with all sadhus lived there both day and night for full one month. Poojya Swamiji encamped there, and the morning dinner and KHET, GOPAL GAPHA were conducted there in a simple style as is done at KUMBH FAIRS.

On Besakhi day of Vikram Era 1912 Poojya Swamiji came out in procession from the camp to Haridwar ghat and pitched there a big flag of BHAGWON : saffron coloured cloth where at the steps HARKI PATI

the ghat a natural spring of water bubbled forth flowing in the RIVER INDUS. Poojya Swami Bankhandi Sahib then said, "This is the real GANGES of HARDWAR, which we have revealed here out of sheer love and affection for Harnaraindass, and so held KUMBH FAIR too, to enjoy darshan of the GANGES. Consequently from today this ghat will be called by the name of Hardwar Ghat". Poojya Swami Bankhandi Sahib along with all other sadus and other worldly people males and females had a bath here at SANGAM the confluence of the water of two rivers and performed POOJA (worship) according to the religious rites. After this whole procession proceeded from Hardwar Ghat and went to southern ghat. At the head of the procession the big flag was hoisted followed by Poojya Swami Bankhandi Sahib, Pandats and sadhus and other worldly people in procession shouting, "SWAMI BANKHANDI SAHIB KI JAI." On this other ghat the big flag was erected and Poojya Swamiji along with all the people of processon took bath there too, and named this Ghat as KUSHAWARAT GHAT (which is called by other name as BOMBAY GHAT). After this whole procession completed circumambulation round the whole of Sri Sadhbella Tirath and came to the camp where Poojya Swamiji & other Pandats recited (KATHA) scripture and then all were served with food in rows and all became very happy. Harnaraindass took bath at all the different ghats, and filled a bottle of water at the confluence of the two rivers from SINDHU GANGA at Hardwar ghat, bowed to GADI SAHIB and Poojya Swami Bankhandi Sahib, and gave three times circumambulation round Swamiji's camp and then sat down before Swamiji saying, "True Sire, I performed my KUMBH pilgrimage today. On this Poojya Swamiji patted on the back of Bawa Harnaraindass and gave him blessings saying, "From today what-ever you will utter from your mouth will come to be true."

On the next day of Besakhi, Poojya Swamiji with all the sadhus and other people left the camp and came to GADI SAHIB amidst loud shouts of "BANKHANDI MAHARAJ KI JAI" from the sadhus and people.

The number of sadhus was about 500 (five hundred) and all knelt down before POOJYA SWAMI BANKHANDI SAHIB at GADI SAHIB, where KANAH PARSHAD was distributed, and a piece of cloth was awarded to each sadhu, and all sadhus took permission and retired to their respective cottages. Poojya Swami Bankhandi Maharaj did not perform

this KUMBH FAIR regularly but once in a way; similarly if any other function was performed on any other occasion it was done once in a way.

Note: Since Besakhi of Vikram Era 1912 the GHAT was named as HARDWAR GHAT, and that name continues to this day, and the continuance of the pit of the spring of GANGES WATER till Vikram Era 1987 was a proof positive of it.

The above anecdote was narrated by Bawa Chetan Parkash, Mahant Sarav Dayal and Langra Bawa Haridass in Vikram Era 1949. Seth Tahilmal Company and Seth Mulchand related the same in Vikram Era 1950. Similarly several old sadhus and worldly people related the same.

GURSAKHI (ANECDOTE) No. 171

On Besakhi of Vikram Era 1912 when Sidheshwar Swami Bankhandi Sahib had encamped on the ground lying between small and large sadhbella on the eve of "KUMBH FAIR," in those days six days before "BESAKHI BATHING DAY" Bawa Haranaraindass entreated swami Bankhandi Sahib that no ghee was left at all in the store room, besides one devotee who had offered KANAH PERSHAD of Fifty rupees had also arrived, hence he payed for orders as to what should be done. On this Poojya Swami Bankhandi Sahib said to Bawa Harnaraindas, "Go to the Varahi Devi river and demand one Kupa (a large vessel full of ghee) on loan on our behalf". Bawa Harnaraindass obeyed the orders and went on river Ghat, repeated the above words and put his hand in river and took out Kupa-big vessel full of ghee-in the presence of several audience and prepared KANAH PERSHAD, and distributed it among the whole audience present in Sri SADHBELLA TIRATH. All the sadhus and others present in Sadhbella seeing this miracle of Swami Bankhandi sahib sang praises of swamiji.

On the same evening a boat full of grain and ghee had to reach sadhbella Bunder from the Punjab. Seth Surtiomal grain merchant Sukkur and others of goods had previously sent a message with a boat-man going up the stream to Punjab to his own boatman to unload 5 "KUPAS" (big vessels) full of ghee and twenty bags full of wheat in Sri Sadhbella Tirath. In those days it was customary that the Punjabi traders who were devoted followers of Poojya Swami Bankhandi Sahib used to present to Swamiji Wheat, Ghee, Matings etc: as Bhet (pious present).

While the boatmen were unloading wheat & ghee on the Island, Poojya swami Bankhandi sahib ordered Bawa Harnaraindass to take one KUPA (big vessel) full of ghee and return back the same taken as loan to DARYAH SHAH" (River Indus). The above order of swamiji was duly complied with and the balance of goods unloaded on the island was brought in Sri Sadhbella for provision purposes.

Looking to this wonderful phenomenon of Sri Swamiji all sadhus and other worldly people sang swamiji's praises.

This was narrated by Seth Gianchand S/O Seth Nandramdass shikarpuri (who had come along with his father and whose father had given Rs: 50/- fifty for KANAH PERSHAD,) in vikram Era 1960, and Bawa Chetan Perakash of Alipur also narrated it in the same Era and Bhai Bagamal Dal merchant did the same in vikram Era 1970.

GURSAKHI (ANECDOTE) No. 172.

On BESAKHI FAIR day of Vikram Era 1912, a sethia named Bhai Bhagchand came to Sri sadhbella Tirath for 'darshan' of poojya Sri Swami Bankhandi maluraj. After the fair was over the Sethia prayed to swamiji to accept him as his (Chella) disciple. On this swamiji told him that at that time his (Sethia's) mind was inclined towards renunciation but as soon as his family members would come there his mind would be unsettled. He should therefore proceed to BADRIKA ASHRAM where in SRI NAGAR there was one ascetic Udasin mahant and that he should be his (chella) disciple.

The Sethia obeying swamiji's orders, proceeded to Sri Nagar where he met the mahatama to whom he expressed his desire about becoming his disciple as directed by Swamiji. On this the mahatama asked sethia as to where Sadhbella was. He replied to him, " Sadhbella is situated in the middle of River Indus at Sukkur in SIND PROVINCE on the two combined hills where Poojya Swami Bankhandi Sahib & other sadhus reside and which the people visit by plying on boats. There is a great rush of pilgrims and free food is supplied daily to all present there." On this the mahatama spoke to Shikarpuri sethia, " You should remain here till I return. "

He himself came to Sukkur leaving Shikarpuri sathia there and after seeing swamiji bowed before him and exchanged greetings etc. He dined there and orders were issued for his lodging arrangements. After interval the

mahatama prayed to swamiji that once before they had met in Vikram Era 1900 at BADRI KA ASHRAM where his holiness was pleased to announce that he would teach him the mode of "YOG ABHYAS". After that they had met there. He added, "Thou hast prepared a most lovely beautiful residence for the lodging of sadhus and their boarding which is an act of highest nobility and I am very much pleased to see your holiness". He then spoke about arrival of Shikarpuri sathia at SRI NAGAR to which his holiness had sent to take up as his (chella) disciple and said that he was a man of great learning and that he had left him there at his residence and had come here himself to obtain permission of his holiness as well as to learn the method of YOG STUDIES. The above Mahatama had come to Sri Sadhbella on BASANT PUNCHAMI DAY OF VIKRAM ERA 1912, and stayed in Sri SADHBELEA TIRATH where he was practising YOGA STUDIES till Vikram Era 1915.

After passing BESAKHI FAIR DAY of Vikram Era 1915 he left SRI SADHBELLA TIRATH and went to DWARKA, JAGAN NATH PURI AND RAMESHWARAM. Thus Poojya swami Bankhandi sahib Udasin taught YOGA STUDIES to several mahatamas.

This was narrated by Bhai Sawanmal Bhagumal in Vikram Era 1957 and Bawa Tulsidas disciple of swami Bankhandi sahib narrated in Vikram Era 1957 and Bhai Moolchand cotton merchant of MITHI SANGAR narrated it in Vikram Era 1950; similarly other sadhus and people narrated it.

GURSAKHI (ANECDOTE) No. 173

On Jeth Sudi Baris (12th) of Vikram Era 1912, Bhai Hukmatra who was young at that time came with his mother in Sri Sadhbella Tirath to bow down before Swami Bankhandi Sahib. She kept the earning of first month of her son as pious present before Swamiji. Poojya swamiji after offering prayers blessed him and stated that her child would be master of five lacs. These five rupees were not five rupees but were Five lacs. The boy prayed with great humility and asked whether she would see such an immense fortune of her son and enjoy the happiness of the same. Poojya swamiji replied to her smiling, "Yes, you will see the greatest fortune of your son and you will enjoy a happy life". After obtaining such blessings the lady returned home. With blessings of Poojya swami Bankhandi sahib the boy became very fortunate and he became a rich SETH by taking contracts in Commercial Department. As he started keeping share of Swamiji in contracts

works his income also went on increasing and he was considered to be a master of Lacs.

This was narrated by Seth Hukmatrai's mother in Vikram Era 1974 and by Seth Hukmatrai himself in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 174.

On Akhar Vadi Ekam (first) of Vikram Era 1912 a Bania householder namely Khiantomal entreated Poojya Swami Bankhandi sahib, "TRUE SIRE, I have a great family to maintain and am in great need of money, hence I pray that your holiness may bless me in such a way as I may pass my life happily with all my family".

Poojya Swami Bankhandi sahib hearing such humble prayer of Khiantomal felt pity on him and announced and gave blessings saying, "From today you will pass a happy life". It exactly happened so. He commenced his business in partnership with another person, from which he went on advancing & became a wealthy person. Fortune favoured him so much that for him even dust turned into gold. One day his son was passing from a street where he found a currency note of Rs: 100/- (one hundred) lying unclaimed. He picked up the currency note and gave it to his father. His father who had a strong faith in Swamiji had already decided that he would subscribe one anna per rupee of income derived by him to Sri Sadhbella. He took the currency note and changed it and kept inside Rs 6/4/- for Sadhbella and on the next day he placed Rs: 6/4/- before swamiji as pious offering. Swamiji asked him about the source of income and Bhai Khiantomal through joy narrated the incident of the Currency note.

Poojya swamiji gave him back Rs: 6/4/- and told him to keep that amount with the remaining balance from the note and use it when he performed his daughter's marriage. He may keep voluntarily share for Sadhbella from the income of his business if he intended to do. With the blessings of such a mahatama, his anxiety came to an end, and his business went on increasing and spreading like moon light and in a short period he became a well-to-do person. Khaintomal's mind grew inclined day by day towards "SATSUNG" and service of sadhus, and he went regularly to Sri Sadhbella Tirath to hear the scripture, and every year he placed a share of profits before Poojya Swami Bankhandi Sahib.

This was narrated By Seth Issardas Larai (Blind) in vikram Era 1950 and seth Belaram Larai of Ranipur narrated the same in vikram Era 1957.

GURSAKHI (ANECDOTE) No. 175.

Two house-holders Bhai Gianomal and Bhai Sundermal residents of Shikarpur Sind and trading in Sukkur had to go to NARAIN SAR TIRATH for pilgrimage. On Asu Sudi Ekam (first) of Vikram Era 1912 both came to Sri Sadhbella Tirath to pay homage to Poojya swamiji and to obtain sacred ashes and piece of cloth and prayed to swamiji to accompany them and said that they would serve his holiness all the way and bear all his expenses. Swamiji told them that he had already seen that Yatra and that they might go. They again entreated swamiji with great humility and love to accompany them, on which Poojya swamiji, told them, "Very well, you may start. I will reach there before your arrival and reveal ourselves to you". On the next day both prayed to Swamiji, "TRUE SIRE, where we can meet your Holiness and how we can identify you and where we can have your 'darshan' ". On this Swamiji showed them his "DALAKH" (head cap with covering ears) and instructed them, " We shall reveal ourselves to you in this form with DALAKH on our head and when you see any one with this sort of cap, think him to be ourselves, and we will first appear on the steps of NARAIN SAR." Thus after taking leave from swamiji and obtaining his blessings and getting pious gift, they left SRI SADHBELLA TIRATH and started for NARAIN SAR. On arrival there they got view of a sadhu with DALAKH on his head on the steps of NARAIN SAR. who was returning after taking bath. There both the pilgrims remembered both the signs which were already given to them by Poojya Swami Bankhat Sahib. Both the pilgrims bowed down and touched the feet of Sadhu and took him to the residence of Panda and served him with dinner.

After exchanging greetings the sadhu called them by their names and reminded them that he had come there simply to fulfil his promise.

Hearing these wordings of mahatama which appeared true to them they became very happy and were pleased and repeatedly touched the feet of mahatama, stating that he had bestowed a special favour upon them by giving them with his revelation, and were wondering within themselves. After this both of them having seated Mahatama there took permission to see

the pond for bathing. On their return, to their great surprise they found the mahatama missing from the residence. When both the men returned to Sukkur after performing pilgrimage of NARAINSAR & DWARKA they came to Sri Sadhbella Tirath to pay their homage. They saw poojya swamiji sitting in Sadhbella wearing the same DALAKH (head cap covering upto ears). After bowing down & exchanging customary greetings, Swamiji said to them, "We left after your departure and returned before your arrival". Being witness to Swamiji's two forms they were much puzzled and began to sing his praises and cried through ecstasy "DHANIYA ! DHANIYA ! Thou art perfect incarnation of God". After giving public feast both took Holy Kanah Pershad (holy sweets) and went home.

This was narrated by Bhai Sundermal Naroomal Shikarpuri personally in Vikram Era 1950 and he stated that swamiji with his "YOGA SHAKTI" (will-power) transformed himself from one form to another and could go from one place to another in no time. Bhai Hassanand Jagyasu udasin (companion of Ghuriomal) narrated the same story in Vikram Era 1960. Similarly several other people used to repeat the same story.

GURSAKHI (ANECDOTE) No 176

On Besakh sudi Chodas (14th) of Vikram Era 1913 one Brahman lady named Sanwali Bai resident of Larkana who was possessed by evil spirit came to Sri Sadhbella Tirath Sukkur and after bowing down before poojya swami Bankhandi Sahib she entreated, "Sire, a demon (GHOST) has made a dwelling place in my body and he troubles me very much; hence pray bless me so that he may release me". On this there was a talk between the demon (GHOST) and poojya Swamiji, and the demon (GHOST) said, "I have selected my residence according to my choice and thou shouldst not turn me out, nor shall I leave this place. What can you do to me"? On his reply Pujya Swamiji was enraged and he read GAITRI MANTRA and added to it HANUMAN MANTRA, mixed BHABHUTI (Sacred ashes) with water, gave the solution to the lady as CHARINAMBRIIT sanctified by the touch of holy feet three times and same was sprinkled thrice on the face of the lady. No sooner was this done than blood began to flow from the eyes, face and nose of the demon (GHOST) and he immediately left her. Thus the Brahman lady was released from the trouble.

This was narrated by seth Pessumal Chandumal (Cloth merchant) of Larkana trading at Sukkur in Vikram Era 1959 and Bawa Mewada Vedanti (expert in Veda literature residing at Sukkur in temple of Bhai Veryamsingh) narrated in same Era, and Langra Bawa Haridas narrated it in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 177.

In the time of Poojya Swami Bankhandi Sahib marwari sethis (Bhabhras), after whom BHABHAR-Ki-BAZAR is named in New Sukkur, were sincere devotees of Swamiji, and they on some occasions used to arrange BHANDARO (feast to sadhus) of LUDOOS (sweet balls) and NUKHTI (name of sweet meat) in Sri Sadhbella Tirath and also kept a share of Poojya Swamiji in their business and used to place it as pious offering beforen swamiji.

On Kartak sudi Teej (3rd) of vikram Era 1913 BHABHRIA sethias came to Sri Sadhbella Tirath to offer pious offering to swamiji. On the same day two persons, who daily came to Sri Sadhbella Tirath for Darshan of swamiji and to listen to recital KATHA of scripture of VASISHT regularly, came to Sri Sadhbella and seeing them Poojya swamiji voluntarily said, "COME ON SETH TAHILMAL COMPANY". On this Tahilmal clasping both his hands enquired, " TRUE SIRE, what is meant by seth ". On this Poojya swamiji replied, " Our utterance will never be in vain, you will become sethia very soon and arrange BHANDARA (feast to sadhus) and bring better offerings than BHABHARIA SETHIAS. Then you will come to know how one can become seth and you will become very popular throughout the whole of SINDH Province and even in the distant countries. This thing actually happened. From that day the star of fortune of Seth Tahalmal shone bright and his glory went on increasing to such an extent that in Vikram Era 1915 he became well known by the name of Seth Tahilmal company. Seth Tahalmal and seth Moolchand were very thick friends and both used to go daily to Sri Sadhbella during the whole of their life. Both had such a great faith in swamiji as well as the other GADI DHARS (successors to gadi Sahib after swami Bankhandi sahib) that it cannot be adequately described in words. They always obtained blessings of swamiji before under-taking any new business and voluntarily fixed his share in the income. Seth Tahilmal's descendants Seth Teekchand, Seth Choochand, Ral Bahadur Seth Fatehchand and Seth Tharoon

and their sons and grandsons are wellknown as sethias in Old Sukkur and firm believers in Sri Sadhbella Tirath. Seth Tahimal was a religious minded man and was a very sincere follower of Sadhbella Tirath.

Note:- Poojya swami Bankhandi sahib had also blessed Seth Moolchand and said that he would grow very rich and his son would be such a great BHAGAT (a devout person and dancer) that he would be known in the whole of Sindh, which thing actually happened. Seth Moolchand's eldest son became known by name BHAGAT RUGHUMAL.

This was narrated by Seth Tahimal and Seth Moolchand personally in Vikram Era 1953.

GURSAKHI (ANECDOTE) No 178.

On Jeth Sudi Ekam (First) Of Vikram Era 1913, Seth Chimandas of KALAT (Balochistan) after taking bath from HARISAR TIRATH along with his two sons on BESA KHI day, came to Sri Sadhbella Tirath to interview poojya Swami Bankhandi Sahib and after bowing down he prayed to swamiji and said, " Almighty God has granted me two sons but the elder son named MULO is Dumb and the younger son named KHIO is a cripple ". On narrating the condition of his two sons the above sathia wept and stated, " Who will manage my household affairs, pray take pity on me ". Saying this he fell at swamiji's feet and entreated for mercy. Poojya swamiji remained in silence. The above sathia again fell at swamiji's feet and prayed for mercy and said, " Other PIRS & FAKIRS who have kissed feet of your Holiness have directed me to approach your Holiness for mercy. O Sire, afterwards with this end in view and hope in mind I journeyed to Harisar and there too I dreamt a dream in which I dreamed some one telling me that my hopes will be fulfilled by the omnipotent being who is the Gadesar of Sri Sadhbella. They have also sent me to thee and Thou art all in all ". There upon swamiji accosted him, " well, that you have approached me with mighty recommendations, now you with your two sons go and take a bath on Hardwar Ghat from GANGA SINDHU. " No sooner did the rich man according to pujya swamiji's order bathe on the Hardwar Ghat in Ganga Sindhu than Mulo began to utter " papa-papa " and Khio began to walk on his feet. Sethai's mirth and joy knew no bounds to see such a wonder and made his two sons bow down to swamiji. He also bowed down placing his humble oblation and seemed overwhelmed with joy. And his mirth rose

to such a high pitch as that of the one who had explored a golden mine. The rich man was given to inexplicable joy and expressed that it was swamiji's great bounty that his sons had turned on a new leaf and became capable of earning for themselves and standing upon their own legs. On the next day he requested swamiji for a Bhandaro at his expense which swamiji accepted. He gave whatever he thought befitting as a present to all sadhus and afterwards he surrendered his two sons as swamiji's disciples, whom swamiji gave guru-mantar, and he presented a Hundi for Rs: 500/. which was afterwards paid in cash. Those who were eye witness to this episode began to think of swamiji as Arch Healer and with great reverence bowed down to him. After this those two boys made it a habit to put one pice daily in a bag solely meant for that. After the expiry of an year or two or three whenever they happened to visit Sri Sadhbella they used to bring that bag and present it to swamiji. With sincere firm faith in swamiji and with improvement in their financial condition, they after their father's demise began a share of swamiji in their trade which they carried on in different countries Viz: SIBI BhagNari Mithri, Mastung and others established in foreign countries and occasionally they resorted to Sri Sadhbella and returned with saint's benedictions. In the Vikram Era 1964 they were seen sticking to their old principles and procedures.

This was related by Mukhi Pherumal of Sibi In Vikram Era 1963 and communicated by Mahant Poet Devraj and by R. B. Sethi Bikhchand of Quetta in the same era.

GURSAKHI (ANECDOTE) No. 179.

On Jeth Sudi Dasmi (10th) of Vikram Era 1913 Pujya Bankhandi Maharaj seeing the cat that lived there told his disciple Bawa Harindas that a man who was to release it (the cat) from its fallen state was expected to visit Sri Sadhbella that day and that it had been in the form of a cat, for she had so willed it in her past life, and as the cat had association with the mahatamas (ascetics) it was as sure as the sun rise to get absolution and purification from all her sins once for all. The audience was amazed to hear it. In the same moment Bhai Ramanmal of Larkana who lived at Sukkur appeared on the scene. He said that he had previously seen his wife in a dream who told him that she was a cat living in Sadhbella and asked him to arrange for her release from bondage and freedom.

requested swamiji for religious performance of Guru Granth Sahib for her sake and Pujya swamiji heartily complied with his request. And when recital of Guru Granth Sahib was over after 21 days a Bhandara feast for the sadhus was given. After the expiry of three days on the completion of Granth Sahib the cat died and found salvation.

This was related by Mahant Mohandass Shikarpuri in Vikram Era 1950 and by Moolchand cotton seller of Mithi sangat in Vikram Era 1949.

GURSAKHI (ANCDOTE) No. 180

On Poh sudi Poranma (fifteenth) of Vikram Era 1913 a few men from Rohri visited Sri sadhbella with an intention to interview Sri swamiji. While walking to and fro they happened to enter Brahamlana (an special apartment for meditation etc:) and they were frightened to see swamiji's limbs all separate and scattered. Panting for breath they approached Bawa Harnaraindass to whom they related the fact. He came on the spot and satisfying himself in the matter informed those present that it was due to the glory of swamiji's practice of yoga. In a trice swamiji got up and sat with legs crossed. The spectators came, bowed down to him and weeping told swamiji exactly what they had witnessed. Thereupon swamiji consoled them not to worry about his departure from the world, for he was still to live on this earth 8 years more, Thus the visitors became calm and composed and after taking " Pershad " and water they returned to their residence at Rohri. .

This was related in Vikram Era 1950 by Mahant Gangram templer who was one of the spectators to the above mentioned incident and by Hemandass sweet-meat seller resident of Rohri who too accompanied the above mentioned persons in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 181.

On Chet Sudi Teej (3rd) of vikram Era 1914, a military General who had heard of Poojya Swami Bankhandi Mahraj as omnipotent happened to come in Sri Sadhbella Tirath with a view to visit Swamiji. He had journeyed from Karachi in his steam-boat and had reached Sukkur. He appeared before swamiji and humbly opened his heart to swamiji and requested for achievement of his object for which he was going to Delhi. Next day he set out for Multan by his steam boat.

When he returned with his hopes fulfilled he paid a visit to pujya swamiji and gave something as an humble tribute. Afterwards he bowed down to swamiji, received benediction and then went away.

This was narrated by Bhai Bhawandass Chabria shikarpuri a brother of cloth and steward of Sri Sadhbella, and by Haroomal Mulchandani milk seller who had heard it from his father in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 182.

On Vesakh sudi satini (7th) of Vikram Era 1914 an European Executive Engineer who was Railway officer approached Swamiji and said, " I have heard of thee as omnipotent and omniscient so I have come to visit thee. Also I have learnt that every one is warmly received by thee but I wonder to see that no chair has been offered to me to sit in ". The officer then felt himself disrespected. Thereupon poojya swamiji told him that a mat only was available with Hindu sadhus and that he was welcome to sit on it. But this did not satisfy his vanity, consequently he went away. But as soon as he entered his house he was laid up with fever. He tried medicines but to no avail. His servant who was wise enough advised his master to apologize to swami Bankhandi sahib as it was due to his vanity before him. Eventually on Vesakh sudi satini (7th) of vikram Era 1914 he approached swamiji with his shivering body on account of hectic fever and apologized for his misdeed. But swamiji told him, " Demand reverence first from the hectic fever, where thine pride availeth not " The officer came to realise his blunder and in an humble tone implored for pardon, saying " Oh ocean of mercy, now pity me, it is enough for me and in future I will not commit such a folly. Relieve me now from this misery I am suffering from for the last twelve months ". Atlast when he begged for mercy with the sincerity of his mind, swamiji patted upon him, gave him some sacred ashes and told him to eat it with refined sugar for full one week and he would recover his health, which precisely came to pass. Afterwards as he was at Sukkur he used to come to Sri Sadhbella to crave swamiji's benedictions and moreover whenever he came he sat before swamiji on the mat along with other people; for, his empty pride had vanished.

This was narrated by Bhai Dharmoomal who was deaf and dumb. Bhawandass steward in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 183

Once upon a time their ensued a dispute between a Hindu Land-lord namely Ramomal and mahomedan landlord namely Mahamed Shah on the matter of some land and for justice they sued each other in the court of law. Ramomal thereupon on Kati vadi satmi (7th) of Vikram Era 1914 approached swamiji and with folded hands implored for his success in the suit. And out from Pooj swamiji's mouth went, "Yes, success is yours and you will win". Ramomal indeed won the case. But Mahamed Shah would not keep quiet. He appealed to the District Court Shikarpur for justice but there too he met with miserable defeat. But still he made his last effort and preferred his appeal to the High court Karachi. Then Seth Ramomal again came in Sri Sadhbella and submitted the whole matter to poojya swamiji that he won the case twice but the opponent had the third time appealed in Karachi Court and he craved for success. Swamiji told him that the success would accompany him. Afterwards when the result was out the court went in favour of Hindu landlord, Seth Ramomal. Then he came again in Sri Sadhbella. Swamiji on seeing him asked him why he had come again since his object was fulfilled. Thereupon seth Ramomal with folded hands replied, "O SIR, thou art omniscient. With thy grace I succeeded and now I have come solely to kiss thy hallowed feet". Afterwards Seth Ramomal gave his present "BHET" and returned home with swamiji's benedictions.

This was narrated by Mulomal Kapri father of Bala Pershad in Vikram Era 1951 and by Pessumal Chandumalani kapri sukkurite in Vikram Era 1956.

Note:- Similarly in Vikram Era 1912 there ran a bad blood between two mahomedan landlords of Old Sukkur, of whom one with swamiji's blessings won the case in the court.

This was told by Bhai Amardinomal Sweetmeat seller of Rohri in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 184.

On Vesakh sudi Beej (second) of Vikram Era 1915 a pious hermit namely Narsinglal Puri considering Puj Bankhadi Mahraj as omnipotent and master of SIDHIES approached him and after making a bow sat

down. Then there followed a conversation between Narsinglal Puri and Swamiji on vedas and Purans. After a considerable time when Narsinglal said that he could not vie with Swamiji, he accepted defeat. And holding Swamiji's feet he said, "Oh Maharaj you are a true and perfect saint". After saying so he with his folded hands stood silently before Swamiji. Swamiji at once read his heart and calling upon Bawa Harnaraindass told him to bring two fresh cocoanuts which were lying in Devi's mandar (an special apartment where Devi's idol is placed and worshipped) and give them to Narsing-Puri. Sadhu was greatly pleased to get two cocoanuts and finished Swamiji to be a perfect master of miracles and the greatest scholar of vedas. He fell down on his feet and said, "You have seen through the secrets of my mind and given me two cocoanuts at which I am greatly gratified. You are a perfect 'maha yogiraj' and master of all SIDHIES". That sadhu afterwards remained in Sri sadhbella for 2 years and in Vikram 1917 proceeded to Girnar.,

This was narrated by Maharaj Karandass & Bawa Haridas Langra in Vikram Era 1949 and many other sadhus also related it.

GURSAKHI (ANECDOTE) No 185.

On Vesak sudi Purnama (fifteenth) of vikram Era 1915. a marriage procession of Lalas of Rohri went to Old Sukkur by boat. It was 2 A. M. when they returned and on their way visited Sri sadhbella. After bowing down to swamiji as they were returning, swamiji told Harnaraindass to distribute ROT and CHATNI among them; but one of them who was old approached swamiji and requested for 'Kana Pershad' to be given to him as he had no teeth to chew well the Rot and Chatni. On this Harnaraindass was told to do so by swamiji. But a sadhu who stood near Harnaraindass told swamiji that no 'Kana Pershad' was prepared during the day at all. But swamiji ordered Harnaraindass to do as he was told to bring Kana Pershad from Anpoorna Devi's asthan (room where Devi's idol was placed). Harnaraindass went there and brought a large pot full of 'Kana Pershad'. Then it was distributed among the men of marriage procession, but nevertheless it was as full as before. Afterwards the old man came forward and told swamiji that he had asked for Kana Pershad only because he wanted to test swamiji's potency as he was certain no Kana Pershad would be given to him at all at so late an hour. This provoked swamiji who thence forth ordered that no outsider should be allowed to enter Sri Sadhbella at night time. And this rule is in force from now.

past down to the present day. This was narrated by Lala Khubchand who was in the marriage procession in Vikram Era 1970, and by Bhai Sukhumal Gurai in Vikram Era 1956.

GURSAKHI (ANECDOTE) No. 186

On Jeth Sudi Ashtmi (8th) of Vikram Era 1915, Pujya swami Bankhandi sahib wrought a miracle which put all the spectators in a state of great bewilderment. Swamiji with all his limbs cut, was seen sleeping in Brahmatalana. A worldly man Tulsidas of Larkana, whose garden namely Tuli garden in Sukkur Garibabad is well known, happened to come in Sri Sadhbella and in order to enjoy the darshan of swamiji as he stepped towards the room he stood aghast at the sight and at once ran to inform Bawa Harnaraindass. He told him what he had seen, at which all the sadhus and worldly people hastened to the spot and unmistakably saw swamiji's body cut into pieces. All were wonder-struck and overwhelmed with agony were weeping. After a short while Poojya Swamiji got up chanting OM OM and sitting cross legs began to console them telling that it was due to the power of yoga. A yogi is capable of performing any deed he likes, for all the 18 Sidhies and 9 Nidhies are under his control which is evidenced in Shastras and Vadas. Thereupon all with folded hands told swamiji, "More than unfathomable ocean is thine heart to investigate and explore and consequently only thou knowest thine deeds". So saying every one afterwards went away.

This was narrated by Menghrajmal Tulsimal's nephew in Vikram Era 1949 and by Bhai Balchand kapri in the same Era as they were eye witnesses to this wonder, in Vikram Era 1915 on Jeth sudi Ashtami (eighth).

GURSAKHI (ANECDOTE) No. 187.

On Akhar Sudi Naumi (9th) of Vikram Era 1915, a Kandhari rich man came to Sri Sadhbella with his wife and two sons. it was monsoon season and the river was overflowing. Owing to the huge surges suddenly his younger son's footing failed and down he went into the fast flow of the Indus. This was veritably a bolt from the blue to the sethia and he stood aghast with anguish. At this the boatman advised him to approach Pujya swami Bankhandi sahib for mercy and he was sure, said he, that he (sethia) would get his son back as swamiji was omnipotent. Sethia came before Swamiji

and weeping bitterly told the woeful tale. Poojya Swamiji seeing him weeping bitterly said to him, "Your son winding through Kuber ghat Narayan Ghat has just struck the Bombay Ghat. Go and you will certainly see him there." The sethia went and to his utter amazement found that the waves had dashed his son against that ghat. He embraced his son and began to adore and worship swamiji. He bowed down to puja swamiji, made an humble oblation of $2\frac{1}{2}$ rupees, got a pakhar and gave to his sons and wife the very water with which he washed swamiji's feet and then taking leave returned to his residence. The boy when he came again in Vikram Era 1918 with his father, became swamiji's follower and swamiji gave him Guru-mantra.

This was narrated by both Bhai Jodharam Kandhari and Jodhsing Kandhari in Vikram Era 1950 and by Bawa Jaipershad disciple of swami Harpershad, Gadi Nashin of sri sadhbella in Vikram Era 1960.

GURSAKHI (ANECDOTE) No 188

In Vikram Era 1880 when Pujya Swami Bankhandi mahraj said occupied the two little hills situated in the midst of Ganga sindhu, at that time owing to the mahomedan rule in Sindh, Muslims were very powerful so much so that if by chance a Hindu happened to utter the word RAS (Muslim word for rope) he would be there and then converted into Islam on the plea that he had uttered the name of RASUL, the Prophet. There was nothing of purity and no notion of sanctity. Muslims brought water in the Hindu's, houses which mattered very little. Even at such a stage of stress and strain, there lived a few outdoor Sanatani Hindoos. Ere Mahmads vanquished Sind there was no other tribe living there but Hindus. In Vikram Era 1900 when the English conquered sind the mahomedan rule began to perish and the chaos and anarchy that reigned before, was a matter of past. At this time millions of true devotees and true Sanatani Hindus sought shelter under Pujya Swamiji and gained both the worlds by acting according to the religious instruction of Swamiji. In Vikram Era 1910 some people showed their strongest zest for learning Sanskrit whom swamiji told them to study under the tutorship of the following persons. 1. Mahatama Sarav Perakash who believed, "He is in all and all is in Him". 2. Mahatama Chetan Perakash udasi. 3. Mahatama Pandat Charandas Beragi, the most virtuous man. 4. Mahatama Pandat Hardwar Puri. 5. Pandat Namdev udasi who was an expert in sanskrit. 6. Tirathdas udasi, sindhi tutor of sanskrit. 7. Bawa Sarav Dayal udasi. 8. Pandat Swam Perakash who was guru

of Pandat Bawa Nirmaldas Udasi and all these worked like tutors and instructed those who longed for learning. And Bawa Karandass sahib Kohari udasi, says that some of those tutors learned yoga which swamiji used to teach them. All their misgivings and knotty problems were readily solved by swamiji. Bawa Hardwar Puri profitted thereby so much that he turned out to be omniscient and could read the thoughts of one's mind. To some sadhus swamiji gave practice in Hath-yoga (obstinacy to over power senses); and one Hath-Yoga (who practises obstinacy to over-power senses) in order to obtain mastery over his mind, used to slap himself and slapped relentlessly and sometimes he would beat himself with red hot forceps lying there. One day on Sawan Sudi Astami of Vikram Era 1915 while finding it difficult to control his mind he thrust his leg in the live fire. Swamiji was informed of this and swamiji coming on the spot told him that it was dangerous for him. "For a severe punishment to an obstinate always adds to his obstinacy" said he. "Therefore adopt milder ways to make him submit to you". And from that day puja Swamiji taught him the Raj Yoga where-by sadhu zained the mastery over his senses and lived a happy life and earned immortality after death.

This was narrated by Bawa Tulsidas disciple of Puja Swami Bankhandi sahib in vikram Era 1949 and by Mahant Mohandass Shikarpuri and Bawa Chetan Perakash in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 189

Once Sarsiti Sahib Deputy Collector happened to encamp in Residence compound called MANZAL GAH also. There he lived in one domed house and in the other was Post office. But the sahib and lady were displeased at the sound of cymbals and bells that were rung in the evening at Sri Sadhbella located in front of Manzal Gah on a little hill in the midst of the River Indus. He remained silent for some days, but eventually on Sawan Wadi Terris (13th) of Vikram Era 1915 he gave orders to his Mukhtiarkar to put a stop to those sounds. Now Mukhtiarkar who was bound to execute the orders promptly approached Swamiji. But as soon as he communicated the orders, he and the Deputy collector felt severally a strong headache such that both were at their wits' end. When the medicines proved ineffectual in both the cases, the Mukhtiarkar went over to the Deputy Collector and related his case. The Deputy Collector too confirmed his own tale of sorrow. Then they both approached Puja Swamiji and after bowing

down to him requested for mercy. Pujya swamiji gave them "sacred ashes" and told them to rub it on their foreheads. They did so and instantaneously their headache disappeared like camphor. And afterwards they never thought of issuing order for the stoppage of sounds. And this news quickly spread through the Old and New Sukkur and became the topic of the day.

This was narrated by Seth Tahilmal Co & by Seth Mulchand Gangaramani druggist, in Vikram Era 1951 and by the aged persons of Sukkur.

GURSAKHI (ANECDOTE) No 190.

On Sawan Sudi Beej (2nd) of Vikram Era 1915 one half of a broken boat was seen floating down in the Indus which flowed brimfully. Pujya Mahraj Bankhadi sahib seeing it said that it would strike against Hardwar ghat. It exactly dashed against the very ghat and suddenly dragged it out which was afterwards used by them for sitting and sleeping purposes.

This was narrated by Bhāgat Muriyram in Vikram Era 1956 and by Seth Menghraj shikarpuri and by Kimatram Jajik of old Sukkur in Vikram Era 1960.

GURSAKHI (ANECDOTE) No 191

On Sawan Sudi Purnama (15th) of vikram Era 1915, Poojya Swami Bankhandi sahib moved out to take bath on the Hardwar Ghat in the River Indus. Swamiji dived in the river and those present saw that he did not come out for full three hours. The spectators were struck dumb with amazement and presumed swamiji had perhaps perished. On account of this as there was uproar a sadhu began to scold them for their fuss when swamiji was sitting on the Gadi inside the sadhbella. Their wonder was still greater when they actually saw swamiji seated on Gadi sahib; but none dared to ask swamiji all about it. At last the few persons requested swamiji to tell them as to where he was for such a long time. Thereupon swamiji told them that he had gone to pay visit to Vishnu Mahraj in SACH KHAND (Heaven).

This was narrated by Amarnamal sweetmeat seller of Rohri in Vikram Era 1949, which we noted down when he was telling Bawa Karandas. Mulomal cotton seller, sorter of Mithi Sangat of New Sukkur.

narrated it, and mahant Mohandass Shikarpuri in Vikram Era 1954, and Bhai Manghir masand of Old Sukkur in Vikram Era 1951.

GURSAKHI (ANECDOTE) No 192.

Fatehchand Ghaghrani Ahuja a Shikarpuri sethia one day approached Swamiji and requested for a Bhandara at his expense. On the next day it was Kartak Vadi Teras (13th) of Vikram Era 1915. It was accepted by Pujya swamiji who ordered Bawa Harnaraindass in this behalf. Now there was no adequate supply of ghee (purified butter) in the Bhandar, and accidentally Bawa Harnaraindass did not remember it at the time of receiving orders, but it accured to him when it was midnight. Now at so late hours no ghee could be produced from the town and the work of preparing Bhandara was to commence before dawn, and he was afraid of bringing this to the notice of Swamiji. At last he approached swamiji and informed him about it. Thereupon swamiji told him to go to the River Deity and in his (swamiji's) name ask for the loan of ghee with a word that it would be returned in the same quantity next day. Bawa Harnaraindass did as he was told to do, and after the request was made he saw three vessels full of ghee floating near by, took them away in Bhandar and began the work. On the next day when the ghee was brought in Sri Sadhbella, Bawa Harnaraindass filled the very three vessels with ghee and according to the orders from swamiji he consigned them to the river and Seth Fatehchand was an eye-witness to it. Pujya swamiji asked Bawa Harnaraindass whether he had returned exactly what was due from him (swamiji), and Bawa Harnaraindass replied that precisely according to his orders he had acted. Thereupon swamiji told him that not exactly and fully was the debt paid; for, some of the ghee still remained in TASRA (a flat pot akin to dish made of brass) and told him to pour that into the river. Bawa Harnaraindass went & found that there was some ghee. He took it and poured it into the river. All the sadhus began to adore swamiji when they witnessed such a marvel.

This was communicated by seth Devidas & Khialdas sons of Seth Fatehchand who were an eye-witness to this and who told his sons in Vikram Era 1964.

Similar to this Bhai Dheromal shikarpuri a Gudami of New Sukkur relates the following tale. " On Akhar Wadi Poorma (15th) of Vikram Era 1917, I requested swamiji for a Bhandara to be prepared at my expense.

It was the evening time and the night was fast approaching. Swamiji then called Bawa Harnaraindass his disciple and ordered him in this behalf. Thereupon he told Swamiji that there was inadequate supply of ghee in the store room for a Bhandara. Swamiji then told him to use river water and it would serve the purpose of Ghee. It was done accordingly and on the next day when ghee was brought in Sri Sadhbella exactly the same quantity was poured in the Indus.

Bhai Dheromal Gudami of New Sukkur communicated this himself and Bhai Moolchaad kapri, Bala pershad's father who was present on the spot at the very moment related in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 193.

On Kati Wadi Umavas (28th) of Vikram Era 1915, seth Lalchand Shikarpuri who had brought immense riches from Bukhara, approached Pujya swami Bankhandi sahib and requested swamiji for a pilgrimage to Hardwar when he would accompany him and on the way render his humble monetary services to the extent of Rs: 3000/, which he had earmarked as swamiji's. Thereupon swamiji told him that Hardwar Ghat of Sri Sadhbella on the River Indus was the same as that on the Ganges and further told him to pay his present (BHET) there in Sri Sadhbella and assured him that he (sethia) would enjoy the darshan of GANGA MATA (Devi Ganges). Seth Lalchand promptly agreed to what swamiji said, and consequently swamiji told him to come on the Vesakhi day. On Vesakhi day of Vikram Era 1916, Lalchand hastened from Shikarpur to Sri Sadhbella and made an humble bow to Pujya Swamiji. Thereupon swamiji took him to Hardwar Ghat and performed the religious rites in the name of Mata Ganga. When the performances were over Mata Ganga appeared from the waters of the Indus, and conferring blessings and benisons upon Seth Lalchand told him, that this very desire for a pilgrimage to Ganges had borne him fruit, and afterwards she in the presence of the great throng disappeared in water. All the spectators bowed down in deep devotion and cried out " JAI JAI." Afterwards Seth Lalchand placed his humble oblation of Rs: 3000/- before Pujya Swamiji who ordered for a Bhandara out of it and each sadhu got lis: 1/, besides getting a full meal of delicious dishes. Afterwards Lalchand with some food and Pakhar returned to his residence at Shikarpur.

मूर्ति श्री सिन्धु गङ्गाजी



MURTI SHRI SINDH GANGAJI

It was the evening time and the night was fast approaching. Swamiji called Bawa Harnaraindass his disciple and ordered him in this behalf. Thereupon he told Swamiji that there was inadequate supply of ghee in the store room for a Bhandara. Swamiji then told him to use river water as it would serve the purpose of Ghee. It was done accordingly and on the next day when ghee was brought in Sri Sadhbella exactly the same quantity was poured in the Indus.

Bhai Dheromal Gudami of New Sukkur communicated this incident to Bhai Moolchaad kapri, Bala pershad's father who was present on the spot at the very moment related in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 193.

On Kati Wadi Umavas (28th) of Vikram Era 1915, Seth Lalchand Shikarpuri who had brought immense riches from Bukhara, approached Pujya swami Bankhandi sahib and requested swamiji for a pilgrimage to Hardwar when he would accompany him and on the way render his humble monetary services to the extent of Rs: 3000/-, which he had earmarked as swamiji's. Thereupon swamiji told him that Hardwar Ghat of Sri Sadhbella on the River Indus was the same as that on the Ganga and further told him to pay his present (BHET) there in Sri Sadhbella and assured him that he (sethia) would enjoy the darshan of GANGA MATA (Devi Ganges). Seth Lalchand promptly agreed to what swamiji said, and consequently swamiji told him to come on the Vesakhi day. Vesakhi day of Vikram Era 1916, Lalchand hastened from Shikarpur to Sri Sadhbella and made an humble bow to Pujya Swamiji. Thereupon swamiji took him to Hardwar Ghat and performed the religious rites in the name of Mata Ganga. When the performances were over Mata Ganga came up from the waters of the Indus, and conferring blessings and benisons upon him, Lalchand told him, that this very desire for a pilgrimage to Ganges had been his fruit, and afterwards she in the presence of the great throng disappeared in water. All the spectators bowed down in deep devotion and cried " JAI JAI." Afterwards Seth Lalchand placed his humble oblation of Rs: 3000/- before Pujya Swamiji who ordered for a Bhandara on that day and each sadhu got Rs: 1/-, besides getting a full meal of delicious food. Afterwards Lalchand with some food and Pakhar returned to his residence at Shikarpur.

मूर्ति श्री सिन्धु गङ्गाजी



MURTI SHRI SINDH GANGAJI



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Seth Sobhraj Lalchand's neighbourer in Vikram Era 1950, and by Seth Bhawandass Gurwalla and by Seth Gokaldass in Vikram Era 1952, and by various other sadhus and worldly people who were present on the occasion.

GURSAKHI (ANECDOTE) No. 194

On Poh Wadi Ekadasi (11th) of Vikram Era 1915, Lord Danster. Wale sahib interviewed Pujya Swamiji and after salutation began to ask swamiji all about his wealth, since feeding so many people day and night involved so much expenditure. Thereupon swamiji answered that His glorious name was all the treasure. He gave food to all and so to the multitudes there, and told Sahib if he required it, he too would have it, meaning thereby that he too could remember God. But just then Lord Sahib caught sight of the great gathering ready to take meals. Sahib was moved at such a sight and offered Swamiji lands worth about one lakh in the heart of Sukkur. To this swamiji replied it is God alone who gives to us & to him & it was difficult to manage lands; Swamiji paid no heed. Sahib was greatly satisfied with the answer and after saluting went away.

Similarly on Kati Wadi Chodas (fourteenth) of Vikram Era 1918, five European officers approached Pujya Swami Bankhandi Sahib and asked him about his treasure which was being utilised in undertaking such great works, like feeding of crowds of people etc. Thereupon swamiji told them, " God's name is my Treasure ". He admonished them also to remember God's Name. They were greatly pleased at such a reply and after saluting Pujya swamiji went their way.

This was narrated by Bhai Bhawandass steward in Vikram Era 1955, and by Bhai Dharmoomal deaf, a regular attendant at Sri Sadhbella Tirath in Vikram Era 1951.

GURSAKHI (ANECDOTE) No 195.

On Mangh Wadi Teej (3rd) of Vikram Era 1915, a woman came in Sri Sadhbella Tirath and placed before poojya Swami Bankhandi Sahib a sum of rupees three hundred as an oblation. One of her kinsmen who was present at the moment after a while told her, that she had even surpassed them in placing such a large amount as an oblation before Pujya swamiji. Thereupon she answered him that she had pledged to give to Pujya swamiji as an oblation of Rs: 300/- on the birth of her grandson and further added that

it was impossible for her to keep that amount with her. Poojya Swamiji heard this and the lady also related the whole matter to Poojya Swamiji. She begged him for the birth of another grandson from his vast treasure of mercy. Poojya swamiji perceiving such an indomitable faith of the woman gave out, "Very well, it will exactly happen as you desire". After the due period and according to the blessing of swamiji she was blessed with another grandson who was named by Swamiji as DAULAT.

This was narrated by mai Kewal's mother "MUKHIANI", her companion Mai Thakoo's mother, narrated in the same time Vikram Era 1951.

GURSAKHI (ANECDOTE) No 196.

On Mangh Wadi Chodas (14th) of Vikram Era 1915, a vagrant sadhu named Kannath of Jogi community hearing, that Poojya Swamiji Bankhandi sahib fed huge crowds of people (being an incarnation of great deity MAHA-DEVA) came in Sri sadhbella Tirath. He was a man who could devour any amount of food by means of his supernatural power and could never cease eating till food-giver refused to give him anything more (in other words food suppliers were tired). He sat in pangat and began to take his meals. What he was getting he was devouring. Bawa Harnaraindas seeing food consumed rapidly from Jogi KANNATH (pattal) leaf tray asked him if he wanted more and Kannath did not refuse but went on devouring it. After the pangat (common meal) came to a close, Bawa Harnaraindass submitted the whole matter to Poojya Swami Bankhandi sahib. There upon swamiji called upon Kannath and told him that it was very bad for him to eat abundant food by means of supernatural power, and admonished him not to do the same again otherwise he would lose that power. Next day he did the same and Poojya Swamiji noticing his obstinacy deprived him of his supernatural power. The day following he was incapable of eating hardly even one fourth of a meal. Jogi Kannath realizing his folly and looking to the miracle of Poojya Swami Bankhandi sahib fell on his feet and apologized for the mischief he had committed. Thereupon Swamiji forgave him, but did not give him back the supernatural power.

This was narrated by Menghraj and Jessaram Hakim, both sons of Ramamal grocer; and Bawa Karandas Kothari and Langra Bawa Harihar. He narrated the same in Vikram Era 1951.

GURSAKHI (ANECDOTE) No 197.

Deaf Dharmoomal's father residing in New Sukkur Chipri Road used to come daily in Sri Sadhbella Tirath and render his best services to Sri Sadhbella Tirath. He came daily and regularly since Vikram Era 1901. One day on Mangh Wadi Ekam (first) of Vikram Era 1915 perceiving Poojya Swamiji in a pleasant mood, requested him to grace with his presence the procession of his son's marriage which was to take place on satini (7th) of the same month. Poojya Swami Bankhandi sahib thinking him as his sincere " SHEWADHARI " (devotee) said to him, " We are highly satisfied th wiyou, for, you have rendered best services. Now I advise you to have this our CHADAR (cloth sheet) and on the marriage day keep your provision in a separate room. Sweep the room nicely, wash the floor with cow dung, and cover the food with this cloth sheet and light an earthen lamp with ghee, and then go on taking as much food as you like but see that no one intrudes upon your privacy. And when the marriage is over, bring back this CHADAR (cloth sheet) to us ". He did so. After the marriage he with his whole family came to Sri Sadhbella to have his son bowed down before Poojya Swami Bankhandi sahib, and returned the cloth sheet with indescribable gratitude. Swamiji asked him how he dealt with his marriage guests. Where upon he with folded hands replied, " Sire, with thy grace and blessing the food increased to such an extent that inspite of plenty of it being distributed daily there was a saving, and verily the time passed off peacefully and comfortably, ". Afterwards ' Kanah Pershad ' was prepared and after giving an oblation through his son Dharmoomal, and obtaining blessings returned to his home. After some years when Dharmoomal was able to earn he brought his earning in Sri Sadhbella Tirath and placed it before Poojya Swami Bankhandi sahib as an oblation.

This anecdote was narrated by Dharmoomal in Vikram Era 1951. His son Haria Bhagat narrated the same in Vikram Era 1954. Bagamal Dal walla related it in Vikram Era 1969.

GURSAKHI (ANECDOTE) No. 198

On Jeth Wadi Dasmi (10th) of Vikram Era 1916, Poojya Swami Bankhandi sahib sent for Bhai Dunermal milkseller of Rohri, who had his shop at New Sukkur and told him to bring $1\frac{1}{4}$ maunds of milk. Dunermal entreated with his clasped hands stating, " Sire, today is Yareenah (11th day of the moon) hence milk will not be available in the market ".

Thereupon Poojya Swamiji told him to go to Rohri to procure milk when he would get it on the way. Dunermal again entreated Poojya Swamiji to consider the fact and rest assured that no milk could be had at all. Thereupon Poojya Swami for the third time told Dunermal, "Go to Rohri and do as you are told & you will get the milk positively". Dunermal obeyed and consequently he was off to Rohri by his small boat. He was cent per cent sure in his mind to experience failure in procuring the milk, but he had to carry out the orders. As soon as he landed at Rohri he noticed one milk-seller exactly with $1\frac{1}{4}$ maund of milk in a large vessel on his head going to New Sukkur. To his agreeable surprise Dunermal learnt that it was for sale. He instantly purchased it and returned to Sri Sadhbella in his same small boat. As he reached there he bowed down to Poojya Swamiji and begged for pardon expressing deepest regret for his grave misgiving in the matter of procuring milk and stated, "Thou art Omnipotent, it exactly happened as your Holiness had said".

This was narrated by Bhai Dunermal himself in Vikram Era 1952 and by his brother Chetumal in Vikram Era 1953, and also by Bhai Tilokomal milkseller of old Sukkur, who had heard it from Bhai Dunermal in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 199

Formerly in Vikram Era 1880 Sukkur was merely an arable land where cultivation land and date trees were seen in abundance. In Vikram Era 1890 those men who lived there named it as CHIPIRI as most of the people built their huts with thatched grass roofing. In Vikram Era 1900 (1845 A. D.) the English conquered Sindh and began to rule and thenceforward it came to be called as NEW SUKKUR. Poojya Swami Bankhandi Sahi occupied both the combined hills situated in the midst of the River Indus in Vikram Era 1880, and the above two hills had a common bed. After the occupation of the above two combined hills by Poojya Swamiji, New Sukkur gradually developed and flourished day by day and many commercial agencies of grain etc were established; thus on account of this New Sukkur became an important centre of grain trade and other merchandise and was called as SUKKUR BUNDER. The trade went on increasing day by day through the Indus river with other big cities of India on its bank and the Bunder side with the growth of time rose to a great importance.

On Sawan Sudi Beej (2nd) of Vikram Era 1916, all the traders

of NEW SUKKUR collectively approached Poojya Swami Bankhandi Sahib and after ordinary conversation they were afraid of touching some particular matter, till their Mukhi "Headman" named Bhai Newandmal mustering courage entreated, "True Sire, your expenditure has increased to a great extent, and there appears no source of such income; hence we pray to your Holiness to accept our humble offer of a fixed allowance called as BANDHIAN.

Thereupon Poojya Sawamiji spoke to them with a smiling face, "Well, suppose I accept your offer and if the fixed allowance payer fails to pay, how is he to be dealt with? Do you mean thereby to bind us with such restriction? Do you wish us that our man should be running after each one of the payers? BANDHIAN is bondage (one caused to be bound) hence we can not accept such an offer of thine. Our "BANDHIAN" is linked with Almighty God who is named VISHIVAM BHAR " (Payer to the whole world) and who feeds the whole universe and takes care of us, and keeps our BHANDAR (provision room) always full. Thereupon Poojya Swami Bankhandi Sahib recited a couplet.

Italic:— MANIKH KI. TEK BIRTHI. SABH. JAN.

DEWAN KO EK BHAGWAN
JISKAY DEEYA, RAHEY AGHAI?
BAHUR NA TRISHINA LAGAI AI.

It is useless to depend on man's help,
God alone is giver to all.
One whose request is granted by him,
He never desires again for any thing.

Poojya Swamiji further told all the traders that He (GOD) had given him every thing in plenty. But they still insisted and made further request for acceptance of their offer in the shape of BANDHIAN (fixed allowance.) Thereupon Poojya Swamiji raised up a corner of GADI SAHIB and showed them what was lying under-neath. They were struck dumb with amazement to perceive heaps of rubies, jewels, diamonds, pearls, and topazes lying under-neath that GADI SAHIB, when they recognized Poojya Swamiji as possessor of all Sidhies (powers). All the traders bowed to Poojya Swamiji and expressed their applause in the humble shouts of "DHANIYA: DHANIYA. They farther declared what monetary help could they give to such a

Monarach who was the King of all Kings. They then of their own accord and quite voluntarily fixed shares in their trade profits and after bowing Poojya Swamiji came to their residence. All seeing the desires of their minds fulfilled, they of their own free will and choice brought the shares of profit and paid to Poojya Swamiji as their humble offerings.

This was narrated by Kanwar Rai Bhatt (Panchayti attendant) in Vikram Era 1950 and by Bhai Dheromal Gudami Shikarpuri H. " PAINCH " (leading man) in Vikram Era 1951; similarly several other aged leading men narrated in the same tune.

GURSAKHI (ANECDOTE) No. 200

Bhai Pessumal Nandramdasani relates the following anecdote. " On Sawan Sudi Beej (2nd) New moon of Vikram Era 1916, my grandfather and grand mother with all family members were returning in a large boat from ZINDAHPIR (VARAN PURI) situated on a hill amidst the River Indus on the East of BUKKUR FORT. When their boat entered the whirlpool named " SATIYAN-JO-CHAKAR " it began to move round & round. The boat could not proceed further towards the banks. The boatmen tried their level best and used all their efforts to bring out the boat from the whirlpool but to no avail. At last the boatmen told my grandfather to pray to God for protection as all their efforts had proved fruitless and their lives were doomed. Thereupon all the family members who were in the boat began weeping and crying loudly to Poojya Swami Bankhandi Sahib to help them at such a most critical juncture. The whole family was a devoted worshipper of Swamiji. When Lo ! with the blessings of Poojya Swamiji the boat disentangled and directly anchored on the Bombay Ghats Sri Sadhbella Tirath, where Poojya Swami Bankhandi Maharaj was standing. There a sadhu happened to come and Poojya Swamiji recognized him and reproached him for not assisting his followers in the time of difficulty. Thereupon the sadhu showed his scratched shoulder to Poojya Swamiji submitting that he had helped them when they cried for help in the name (Swamiji's) name. On this reply Poojya Swami Bankhandi Sahib remained silent and that sadhu disappeared on the spot. " When Poojya Swami came and sat on GADI SAHIB, the grand-father of the person relating the story said to him, "Sire, who was the man who showed his shoulder to you? Poojya Swamiji told him not to enquire about the matter; but on the next day the man's repeated and incessant request Poojya Swamiji said to him, "He was

VARAN DEV (Water Deity) who brought your boat on shoulder to this place ". Seeing and hearing this miracle all were wonder-struck and began to consider Pujya Swamiji as Perfect AWATAR (manifestation of God).

This was related by Seth Pessumal Bajaj of Shikarpur and Municipal councillor himself in Vikram Era 1960. He said that he himself was present at that time with his grandfather and grandmother. The same story was related in Vikram Era 1950 by Seth Ghumanmal of Shikarpur & Municipal councillor of Sukkur, who had heard it from Pessumal's grandfather: Bawa Haridas Udasin the lame also related the same in Vikram Era 1950. Similarly it was being related by other old sadhus and householders.

GURSAKHI (ANECDOTE) No 201

On Kati Wadi Beej(2nd) of Vikram Era 1916 one Beragi sadhu (ascetic) by name Ajhudiadass came to sadhbella at the time of Public Dinner (Pangat). He declared that he did not take food prepared by another's hand. Thereupon Pujya Swami Bankhandi mahraj ordered his Chella (disciple) Bawa Harnaraindass to give provision to that sadhu. Bawa Harnaraindass again asked another Bhandari (Store keeper) to give provision to the sadhu. Beragi sadhu opened his bag for flour and held out his bowl for ghee. They went on pouring flour and ghee but the bag and the bowl could not be filled up. Thereupon the sadhu said, " Give me sufficient provision to satisfy my hunger ". This was brought to the notice of Pujya Swamiji. Pujya Swamiji ordered them to send that sadhu to him so that he might give him bagful of flour and bowlful of ghee. Sadhu was brought there, and they brought ghee and flour also. No sooner did Pujya Swamiji put one handful of flour in the bag then it became full and began to overflow, similarly he put one measureful of ghee in the bowl, and it was full to the brim. Pujya Swamiji asked, " Do you want anything more ". Thereupon Beragi sadhu replied, " Enough, I want only your grace. " Catching hold of Swamiji's feet he began to apologize and said, " I came to know from my guru Prahladas that there lives one perfect saint Babaji Udasin in the middle of the River Indus who is a great YOGI RAJ and that he has acquired those powers by serving in his store house. I also came to have a Darshan by his orders. I shall now visit DWARKA and then go to my Guru's residence at Chatar Kot. " saying this and singing the praises and bowing down before Poojya Swami BANKHANDI Sahib he went away

This was related by Bawa Chetan Perakash in Vikram Era 1960,

and by Bawa Haridas Langra in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 202

On Kartak Wadi Chodas (14th) of Vikram Era 1916 Poojya Sudeshwar Swami Bankhandi mahraj while reading Katha from Sri Bhagat early in the morning to Bawa Chetan Perkash Udasin, related the story of his birth as Under :-

“ On the day when I was born in Kuru Kheter (Thaneshwar) in the house of Pandit Ramchandrar Mahraj in Vikram Era 1820, one saint of Girnar came to our parents and said that his Guru who had taught him all arts (Sidhies) and who lived in the valley of Nepal had taken birth. He requested for having a look at me (to have darshan). My parents at once showed my face to that Udasin saint. That mahatama bowed down and touched my feet and went away to Badri Narain in the Himalaya mountain. He further said to my parents, “This child is the First AWATAR of SANAK, SANANDAN, SANATAN and SANT KUMAR. He has taken this AWATAR of Sadhu Udasin Satguru twice in KALIYUG. Sri Satguru Bankhandi Mahraj will go on pilgrimage and travel round whole Bharat (India) upto the 60th year of his age preaching Sanatan religion to Hindus, and shall settle in Sindh”. Verily Swamiji laid the foundation of Sadhbella in Vikram Era 1880.

This was related by the above mentioned sadhu Chetan Perkash in Vikram Era 1954, and the same was related by Bawa Karandas Sahib Kotla who was present at the time of Katha (scripture reading) in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 203

Sri Swami Bankhandi Mahraj used to show great love to all Mahatamas at the time of meeting with them and used to receive them with great respect just as RISHIES and MUNIES of olden times were received. Once upon a time all the sadhus, Mahatamas and Pandits living in Sri Sadhbella prayed to Poojya Swami Bankhandi Mahraj to show them the kingdom of moon. Poojya Swamiji accepted their request and said, “ Well, we shall show it to you on Dip Malla (Dewali) ”. In Vikram Era 1916 on Kartak Wadi Chodas (14th) on the Dewali day after the Lakshmi Puja was over at 8 P. M., Poojya swamiji called for all those who desired to see the kingdom of Moon and showed them the same with the help of his Yogi

Power. Seeing the CHUNDAR LOK (Kingdom of moon) all sadhus mahatmas became very glad, and began to sing praises of YOG powers of Poojya Swamiji and fell down on his feet.

This was related by Pandat Swam Perakash in Vikram Era 1945, and by his chella Chetan Perakash in Vikram Era 1949, and by Bawa Karandas Kothari in Vikram Era 1950. They were all eye witnesses to it.

GURSAKHI (ANECDOTE) No. 204.

In Vikram Era 1916 on Manghir Sudi chowth (4th) Pujya Sudeshwar Swami Bankhandi Maharaj ordered his chella Bawa Harnaraindass to place some 10 chairs behind his GADI as he expected some European visitors. Swamiji knew this fact through his Yoga power. Bawa Harnaraindass got the chairs kept on the place ordered. On the next day His Excellency the Governor along with other European officers came to sadhbella. Poojya Swamiji Maharaj kept on sitting on his GADI (throne). His Excellency the Governor putting off his hat saluted and bowing down, they all took their seats on the chairs. Public also accompanied them. His Excellency seeing the income of copper pieces being placed before Swamiji and also the feeding arrangement of thousands of people enquired from Swamiji, "Maharaj, how do you meet all this expenditure". Poojya Swamiji replied, "God himself accomplishes his tasks". His Excellency the Governor again told Swamiji to ask for cash or Jagir to meet his expenditure and he offered to give the same, but Poojya Swamiji refused and replied in one couplet :-

KUDIRAT PEESAY PISINA.
GOHAY CHUNAY KHUDAL.
RAM RAHIM PANI BHARAY.
ASHIK BAITHAY KHAL.

Meaning :- Nature herself works at Maya's grinding wheels,
Gods mental lumber as fuel provide,
Creaturs of Universe He in his mercy feeds,
And lovers (His darlings) on His gifts bestride.

Hearing this His Excellency considered Poojya Bankhandi Sahib as perfect manifestation of God, remained silent and after having a stroll here and there and taking some bread and pickle (Chatani) bowed down and went away in the boat.

This was related by Mukhi Dewandas son of Mukhi Topandas of Old Sukkur in Vikram Era 1959, and by Hakim Sobhraj in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 205

In Vikram Era 1917 on Akhar Sudi Teras (13th) at night, one camel drifting in the current of the river reached Sri Sadhbella at Bombay Ghat. Being fear stricken he hid himself under a Khabar tree. After having some respite he was seen by sadhus and taking him for some evil spirit in the shape of camel, they began to fear and coming before Poojya Swami Sukshwar Bankhandi Sahib said, "Sire, we see spirits here and it is hard for us to live here; we shall be leaving this place tomorrow." Pujya Swami Bankhandi Maharaj said to the sadhus, "When I came to Sadhbella I put up a row of fifty two Birs (invisible guards) with a pair of tongs round the whole of Sadhbella as well as small so that no evil spirit might appear. The spirit you see is really not a spirit but in fact a camel, so you should not be afraid." Relying upon the words of Swamiji they at once went and caught hold of camel. Then all the sadhus bowed down before Pujya Maha Pribhu and said, "you dispelled our doubts; you are a true Mahatama who can remove superstitions of the whole world". Then at the day break they took the camel on the boat and sent him across the river.

This was related by Bawa Chetan Perakash in Vikram Era 1952. Similarly the other old sadhus of the time used to relate the same story.

GURSAKHI (ANECDOTE) No 206

In Vikram Era 1917 on Sawan Sudi Astimi, one outside Brahman Jodharam living in Sri Sadhbella desired at the dead of night to have milk and said, "If at this time Poojya Swami Bankhandi Maharaj could give me milk, I would consider him to be a man of miracle and a great saint". Soon after a milkman of Rohri with a jar of milk on his wind-skin through the river to Sukkur was caught up in a whirlpool near Bombay Ghat, and was not able to go out. He tried his best to come out but he could not. On the other side Poojya Swami Bankhandi Sahib at once judged the milkman's intention with his soul-power and cried from Bombay Ghat, "Come here, we shall take this milk". The milkman wanted to go to Sukkur but he was helpless. It was impossible for him to come out of the whirlpool. The current of the river pushed him along with his two jars of milk into the Bombay Ghat. Poojya Swami paid him the money.

He purchased the milk and brought it into the kitchen and got it boiled and distributed it among all the sadhus, and calling that Brahman asked him to take the milk as he was desirous. The Brahman realising that Swamiji was able to read his mind was greatly ashamed and begged to be excused. Poojya Swamiji advised the Brahman not to entertain any thought of testing him. The Brahman repented and bowed down and begged to be excused.

This was related by Bawa Tulsidas chella of Swami Bankhandi Sahib in Vikram Era 1960 and by Bhai Gian of Mithan Kot in Vikram Era 1948.

GURSAKHI (ANECDOTE) No 207.

Once upon a time a marriage took place in Old Sukkur between two boys and two girls (the two boys were brothers and the two girls were sisters). Some time after the marriage i. e on Asu Sudi Dasmi 10th of Vikram Era 1917 Bhai Kishnomal Hassanand took those two bridegrooms and their brides to SRI Sadhbella TIRATH for bowing down to Pujya Swamiji. It was 6 P. M. and a very rough storm was blowing and heavy rain fell. This created great stir in the river water and the boat transit stopped. There was a great motion in the river water which was full of rough waves. Watching this critical position all the people collecting prayed to Pujya Swami Bankhandi Sahib, "True sire, have mercy upon us so that we may safely cross the river". Pujya Swamiji replied to all and said, "This rain and storm will cease at 12 hours midnight and so you must stay here." Obeying this command they took meals and sat there. On the other side the family members who had come to attend the marriage, felt uneasy over this matter as to why there was so much delay in their returning home from Sadhbella. At last some persons were deputed to Sadhbella to enquire, when they saw that the boat transit had stopped. They shouted across the river and got a reply from Sadhbella to have patience. In the mean time it struck 12. The storm and rain stopped as predicted by Pujya Swamiji and all prepared to return home. At the time of receiving Pakhars (holy cloth) the grand mother of the bridegrooms requested for blessings for the bestowal of children. On this Pujya Sudeshwar Mahraj blessed them and said, "Each of these will have 3 sons and when they marry, you bring them here in this same way for bowing down".

This story was related by Mukhi Dharamdas Jaggery merchant and Seth Khushaldas of old Sukkur in Vikram Era 1951. By the blessing of

of Pujya Bankhandi sahib Kishnomal was blessed with 3 sons namely Chelomal, Jethomal & Tirathmal and on each one's birth they used to come to bow down and arrange for the public feast.

GURSAKHI (ANECDOTE) No. 208

One Gamtoo seth having sustained great loss in trade came to Pujya Swami Bankhandi Sahib in Vikram Era 1917 on Kati Sudi Samvatsar (7th). His creditors also accompanied him. Pujya Swamiji hearing the version of both sides told them, " Whence should he bring money to you ". And when they persisted he told them to wait for one month and allow him to carry on his trade for one month when he would give them the whole amount along with the interest. The creditors accepted the proposal and went home. The seth obtained blessings from Pujya Mahant, took the ink and paper from Swamiji and started grain business and earned a good amount of money within a month's time, and repaid all debts with interest to the creditors who became very glad. After the lapse of a month the seth came to Pujya Swamiji and gave the portion of the profits to Swamiji and sought his blessings and related the whole story and said " True sire, I repaid my loans with interest to my creditors by your grace ". Pujya Swamiji became very glad to hear this and said, " Well, that your desires are fulfilled " Seth gave more money to hold a public feast where only Malpura and Puries (Fried kind of bread) were served and he gave alms to all sadhus, and taking blessings and holy dress from Swamiji went home.

This was related by Bhawandass Gurwalla and Seth Gokuldas Gudami in Vikram Era 1955.

Note:- We have purposely withheld the name of that Gamtoo seth.

GURSAKHI (ANECDOTE) No. 209

On Maghir Wadi Chowdas (14th) of Vikram Era 1917, Pujya Sobhraj Bukhari of Shikarpur living in Khanchand Haweli came to Pujya Swami Bankhandi Sahib in the state of Typhoid fever. All the physicians had proved unsuccessful to cure him of it. Thereupon Swamiji hearing his sorrowful story called his chella (disciple) Bhai Harnaraindass & said to him, "The fever that has taken hold of him is very cruel and will not leave him without receiving some chastisement. Take the pair of Tongs and put it in fire till it gets redhot and then touch

man with it and the fever will at once leave him". Bawa Harnaraindas obeying the orders went and heated the pair of tongs and brought it. Seeing this the man with fever on began to tremble. Therupon Bawa Harnaraindas told the fever, "Go away from here otherwise I shall burn you". When Bawa Harnaraindas said this, the fever folded his hands and said, "I repent I shall never come again". Lo ! the fever left the man there & then and never visited him again.

This was related by Bawa Karandas Sahib Kothari & Bawa Tulsidas chella of Puja Swami Bankhadi Sahib in Vikram Era 1951, and by Seth Chandiram Riyatmal and Gidumal Gurwalla of Old Sukkur in Vikram Era 1952, and Bhai Sobhrajmal in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 210.

On Poh Sadi Beej (2nd) (Poh moon day) of Vikram Era 1917 while Bhai Pahluram, Bhai Murajram and Bhai Rughu Baghat were performing Bhagat (Religious dance), Maha Lakshmi Devi appeared before Puja Sudeshwar Mahraj Bankhandi Sahib in the garb of Shikarpur woman and bowing down before Swamiji placed a parcel of baked chana (BHUGRAS). Puja Swamiji told the woman to open the parcel. Obeying the orders she opened the parcel when it was found that the gold mohars were also lying in the parcel of chanas. Puja Swamiji asked her as to why she had brought the gold mohars. Maha Lakshme Devi replied, "OH YOGI Acharya Sudeshwar Mahraj, I have come to comply with the request of your chella Harnaraindass who expressed his demand for Rs: 1000/- one thousand last night. You can apply them to your use. Hearing this Puja Swamiji offered prayers in the name of Devi and when she took Pershad (holy gift) from the hands of Puja Swamiji and began to leave the fair, no one knew where she went. Those who were eye witness to it, say that people searched much for her, but could get no clue. There after they said to Puja Swamiji, " True sire, we can not see the shikarpur lady any more ". Puja Swamiji replied, " She was manifestation of Lakshmi (goddess of wealth). She left her present and went away ". Hearing this tale the persons present in the fair began to applaud Puja Swamiji. After the BHAGAT was over, Bawa Harnaraindas while removing the cash lying under the cushion (GADI SAHIB) asked Puja Swamiji, " True sire, who has presented these gold MUHARS ". Puja Swamiji thereupon replied, " you wanted Rs: 1000/- one thousand for building

purposes and Maha Lakshmi Devi Herself came to visit us and presented these gold MUHARS, now you can start your construction ”.

This was related by Bhai Pahlu Bhagat, in Vikram Era 1949 and Rughu Bhagat in Vikram Era 1952, & by Bhai Mooraj Bhagat in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 211.

On Mangh Sudi Chodas in Vikram Era 1917 an English Clergyman came to Pujya Swami Bankhandi Mahraj. At that time Pujya Swami had finished taking his Pershad (meals) in the public dining hall, and was retiring to Brahmalna. When the clergyman saw such a large gathering, he enquired from Pujya Swamiji, “ Whence do you meet so much expenditure. Do you possess some jagir so that you incur so much expenditure ” ? Pujya Swamiji told him, “ I have no other jagir excepting the name of GOD which serves as jagir. GOD is giver and the people are takers ”. But the clergyman through obstinacy again asked, “ But you must have some alchemy ”. Pujya Mahraj ordered one sadhu to go to Brahmalna and dig the place at the foot of one Khabbar tree. Sadhu at once obeyed and Lo! a lot of rupees was visible there. Seeing this strange incident the clergyman was wonder-struck. The clergy-man thought that there was some mine there on closely examining the site he came to understand that no such mine existed but it was the effect of the words of saints. Then he bowed down before Pujya Mahraj, considering him to be a man of miracles and returned home. This story was related by the clergy-man to his friends that Pujya Swami Bankhandi Sahib of Sadhbella was perfect in miracles. Hearing this, other English men also came to visit Pujya Mahraj in Sadhbella and they continued visiting.

This was related by Diwan Fatehchand pleader and Municipal councillor of Old Sukkur and by Lala Daryanamal clerk of Civil court in Vikram Era 1972.

GURSAKHI (ANECDOTE) No. 212.

In Vikram Era 1917 on Mangh Sudi Panchmi i. e. Basant Panchami day, some Rasdaries (religious dramatics) of Mathra after visiting Shikarpur came to Sri Sadhbella Tirath. They told Pujya Swami Bankhandi Mahraj that they intended to perform drama of Sri Krishna and show it

Krishna played his part by transforming himself from the formless to the one in form. Hearing this Pujya Maharaj gave his consent to the performance. During the course of performance they brought ARTI (a dish with the lamp burning in it used for worship of deities) before Pujya Swamiji to beg something from him. Pujya Maharaj putting his hand under the cushion threw a handful of copper coins in the ARTI dish. The RASDHARIS (actors) picked out all those coins given by Swamiji, and put them in their SARANGI (a kind of stringed musical instrument) and then continued on with the remaining portion of RAS (drama). When the RAS (Drama) was over, they took leave and went home. There they took out the copper coins from their SARANGI (stringed instrument) and began to count them. To their great surprise they found that the coins were all eight annas pieces which amounted to Rs: 75/- in value. Seeing this all the Rasdaries (actors) were struck with wonder and said that, that was the miracle of Poojya SIDHESHWAR SWAMI BANKHANDI SAHIB UDASIN and considered him as perfect YOGIRAJ (Master of Powers).

On the next day the same party of RASDHARI (musicians and dancers) came to Sri Sadhbella Tirath and narrated to all sadhus and other worldly people that all the copper pieces were found as eight anna pieces. After this they entreated Poojya Swami Bankhandi Sahib for the performance of RAS (music and dancing) for the second time but Poojya Swamiji told them not to be greedy but contented with what they had received.

This anecdote was narrated by Bhai Bhawandas steward Chabiria Cloth-broker in Vikram Era 1950. Bhai Sobhomal Bakhroo narrated in the same tune in the same Era. Similarly several others were narrating it.

GURSAKHI (ANECDOTE) No 213.

On Besakh Sudi Pooranma (Full moon day) of Vikram Era 1918 a European officer who had heard from Hindus and Muslims that Poojya Swami Bankhandi Sahib was a perfectly miraculous and holy saint, came to Sri Sadhbella Tirath, and saluted Poojya Swamiji while he was standing. Swamiji detecting the inclination of his mind, asked his disciple Bawa Harnaraindas to give him one casket of grapes. Bawa Harnaraindas entreated Poojya Swamiji, "TRUE SIRE, no casket of grapes is available". Thereupon Poojya Swamiji told Bawa Harnaraindas that he would find it in the temple of ANNA PUTNA DEVI". Bawa Harnaraindas

accordingly went inside and noticed exactly one grape-casket lying before "Goddess ANNA PURNA". He brought it out and gave it to Poojya Swamiji, who ordered Bawa Harnaraindass to give over the same to the European officer standing by. The gentleman on opening it found it full of grapes at which he was highly pleased to see the desire of his mind fulfilled. He kept some humble offering before Poojya Swamiji and accepted Swamiji as a perfectly holy & miraculous soul and after saluting went away.

This anecdote was narrated by Seth Choithmal Moolchandani of Old Sukkur (who had heard from his father) in Vikram Era 1962. Poojya Moolchand cloth seller New Sukkur (Father of Bawa Balapershah) related the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 214.

On Jeth Sudi Ashtami (8th) of Vikram Era 1918, a European Railway Engineer MR: Walis who was living in the Residency compound in the domed building opposite Sri Sadhbella Ferry ghat, sent his messenger Poojya Swami Bankhandi sahib, to stop Sunday Dancing of "BHAGAT" (singing and dancing in praise of God) which was performed by Bhagat Bhai Pahlooram, Moorajram, and Rughuram, as it attracted huge crowds of people at Sri Sadhbella ferry ghat to go over to, and return from Sri Sadhbella Tirath. At the consequent great din and bustle the European Railway Engineer felt very uneasy. Hearing the message of the European Railway Engineer, Poojya Swami Bankhandi Sahib addressed to Bhagats to continue on with their performances as usual. When the above officers found that neither the performance was stopped nor did people cease gathering in the large number at the ferry, he deputed his man at the Sadhbella ferry ghat to prevent people from going to Sri Sadhbella Tirath. This was brought to the notice of Poojya Swami Bankhandi Sahib by the bhagat men. Thereupon Poojya Swamiji stated, "What is wrong with the stomach of the European Engineer in preventing people from coming to attend the Bhagat". Hardly were these words uttered by Poojya Swami when the European Engineer began to suffer from an acute stomach ache so much so that he was restless throughout the whole night.

The next day his wife (Madam) asked her husband to go over to Sri Sadhbella and ask for pardon from the Hindu priest (Mahant Sahib of Sri Sadhbella Tirath) regarding his conduct of previous day, because he had sent his messenger to stop the "BHAGAT". The European

Engineer realizing his blunder immediately hastened to Sri Sadhbella by boat to apologize. On reaching Sri Sadhbella according to the usage of Hindus he took off his hat and bowed down before Poojya Swami Bankhandi Sahib and submitted his stomach-trouble of the past night. Poojya Swamiji smiled at this and gave him BHABHUTI (sacred ashes) to eat, on doing which his stomach ache disappeared on the spot. The European Engineer looking to the miracle of Poojya Swami Bankhandi Sahib offered his one month's pay to Poojya Swami Bankhandi Sahib as an oblation, and till the time he remained in Sukkur he came to Sri Sadhbella Tirath on every Sunday to pay his humble homage to Poojya Swami Bankhandi Sahib.

This anecdote was narrated by Bhai Chainomal Sahjoomalani of Old Sukkur (trader at Amritsar) and Seth Pokardas son of Seth Daulmal caste Dembla in Vikram Era 1954. Similarly several other old persons narrated it. Jumro and Rahimno both the boatmen related the same in Vikram Era 1956. Eadal Boatman (who had heard it from his father Ramijoo) narrated it in the same Era.

GURSAKHI (ANECDOTE) No. 215

On Jeth Sudi Giaras (eleventh) of Vikram Era 1918, father of Bhagat Hariomal brought a seer of curd in Sri Sadhbella Tirath at the time of taking day meals. He was very anxious to see Poojya Swami Bankhandi Sahib eating his curd at the time of taking meals. He requested Bawa Harnaraindass about it. It was the time of common-meal and all eat in rows as usual to take their meals. Bawa Harnaraindas entreated Poojya Swami Bankhandi Sahib to be pleased to accept "BHAGAT'S" curd in Pangat. Poojya Swamiji replied how he could take the curd alone in the Pangat.

Swamiji in view of the extreme affection of his devotee sent for four big empty vessels and having put the small quantity of the curd in a piece of cloth held over each vessel separately, churned it as it were with His Holy hands till the curd increased to such an extent that all the big four vessels were full to the brim. Swamiji then ordered Bawa Harnaraindas to distribute it in the whole Pangat. After the curd was distributed liberally in the entire Pangat all the people took the curd with greatest pleasure and the desire of the sincere devotee was also satisfied. It was further a surprise to see that whatever quantity of curd was originally

brought by the devotee, the same quantity still remained in the pot. Pooja Swamiji spoke to the devotee, "Today you are blessed with the fruit of EKADASHI BRIT" (Eleventh lunar day's fast day). The devotee considering himself lucky bowed down before Pooja Swami Bankhandi Sahib and went home. This anecdote was narrated by Bhai Pessumal Chaudhary, a dumal cloth merchant in Vikram Era 1954, and by Bhai Budhram Khadhi Merchant in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 216

One sadhu named Tirvenidas of Girnar came to Sri Sadhvi Tirath for residence. On Akhar Sudi Teej (3rd) of Vikram Era 1954, the above sadhu looking to the huge expenses of Pooja Swamiji spoke to him, "Your expenses are very heavy. How do you meet them". To this Pooja Swami Bankhandi Sahib replied to him in the following verses.

KUDIRAT. PEESAY PISNA.
GOHAY. CHUNAY. KHUDAI
RAM RAHIM PANI BHARAY.
ASHIK BAITHAY KHAI.

Meaning :- Nature herself works at MAYA'S grinding wheels
Gods mental lumber as fuel provide,
Creatures of Universe He in his mercy feeds,
And lovers (his darlings) on his gifts bestride.

That sadhu spoke to Pooja Swami Bankhandi Sahib, "I possess ALCHEMY which I am prepared to give you if you so desire". Pooja Swami Bankhandi Sahib did not answer him. Dunermal milk seller of Rohri was also standing there close by at that time. That sadhu took Dunermal a little farther and asked him for one Shikarpuri copper coin, which he at once gave him. That sadhu then demanded "PHUL" (Hukka) in which Tobacco and live coal are placed) and tobacco, which Dunermal gave him. That sadhu having kept the copper coin in the "PHUL" applied some medicine to it and then kept a little tobacco and coal over it, and after smoking he took out golden piece from it and giving it to Dunermal milkseller asked him to place it before Pooja Swami Bankhandi Sahib minus his own copper coin. Dunermal milk seller did so. Pooja Swami Bankhandi Sahib asked Dunermal the object for which the golden Mohar was being offered. Dunermal narrated all the

facts. Poojya Swamiji did not accept it but admonished that sadhu and Dunermal by remarking that man must be characterised by full faith in GOD and thus pass his life time; further he was pleased to say that as in the case of alchemy so should we by means of fire-like knowledge of self, placed on the copper-like mind in the body-like hubble bubble (Hookka) burn the greed-like tobacco and turn it (the copper-like mind) into gold.

Thereupon both sadhu and Dunermal entreated Poojya Swamiji "Sire, this could only be done by your Holiness; pray be pleased to accept this offer. " When Poojya Swamiji totally refused it " both approached Bawa Harnaraindass who entreated Poojya Swami Bankhandi Sahib, "If your Holiness does not accept this oblation, accord your permission to the purchase of GEEHAR (A kind of sweetmeats) with this money to be distributed among the sadhus. This propssal was accepted and Dunermal went to Bazar and brought sweetment and distributed it among sadhus.

Dunermal ran after sadhu to learn Alchemy but Poojya Swami Bankhandi Sahib admonished Dunermal, " Do not learn Alchemy as such a person is not blessed with a son and if at all a son is born to him, he is short-lived ".

At the instructions from Poojya Swamiji Dunermal gave up the idea of learning alchemy :-

Note :-

Wordly people must shun alchemy. Their business and profession is alchemy itself.

This anecdote was narrated personally by Dunermal milk seller; and his younger brother Chetumal narrated the same in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 217

On Sawan Wadi Naumi (9th) of Vikram Era 1918, Poojya Swami Bankhandi Sahib observed that one boat loaded with grain was drifting in the river from Punjab direction and at its head the boat men of the same boat were crying and lamenting loudly in the water, as their boat had struck against the wall of BUKKUR FORT, and thus by the shock they were thrown into the river, and crying loudly. On their cries the sadhus of Poojya Swamiji took them out from the water and brought them

in Sri Sadhbella Tirath. Poojya Swamiji consoled all boatmen and shouted, "Oh Boat, Come here." At Poojya Swamiji's words the boat changed its direction and came directly to HARDWAR GHAT of Sri Sadhbella Tirath. With the blessings of Poojya Swami Bankhandi Sahib no harm was done to the boat. Poojya Swamiji fed all boatmen who started by the same boat in the downward direction. All the boat men were happy, and admired Poojya Swamiji stating, "This Hindu Holy Swami has saved our boat". The boatmen narrated the whole incident to the sethia named Suritiamal who hearing of this miracle of Poojya Swami Bankhandi Sahib and safe arrival of his goods sent fifty bags of wheat as an oblation to Poojya Swamiji in Sri Sadhbella Tirath.

This anecdote was narrated by seth Dheramal and Seth Gokul both godown keepers in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 218.

On Bado Sudi Chodas (14th) of Vikram Era 1918, six or seven men of Katch side (Kalat state) came to Sri Sadhbella Tirath for the darshan of Poojya Swami Bankhandi Sahib. One seth named Moolom was also amongst them. In those days no pucca stone protection wall was built at the Bombay Ghat hence snakes and serpents found their way from upwords from the river into Sri Sadhbella Tirath. That side of Sadhbella was called as " RAMJHAROKHO "

One of their men was bitten by a snake and he atonce grew senseless. His companions ran immediately to Poojya Swami Bankhandi Sahib for help.

Poojya Swami Bankhandi Sahib consoled them and asked them to bring the snake-bitten person there before him, which they did. Poojya Swamiji applied BHABHUTI (sacred ashes) to the spot and bandaged it with a poultice of KHABBAR Tree leaves over the affected part with the result that after a while the injured man became alright. All of them were before Poojya Swami Bankhandi Sahib and stated DHANIYA, DHANIYA (WELL DONE) " Thy blessing is the source of peace and comfort "

This anecdote was narrated by Seth Moolomal personally in Vikram Era 1952, and Mahant Bawa Alakhram Udasin of Old Sukkur related it in the same Era.

GURSAKHI (ANECDOTE) No 219.

On Kartak Wadi Naumi (9th) of Vikram Era 1918, Bhai Zaunkimal Bhatia father of Dunermal milk seller of Rohri, came to Sri Sadhbella Tirath and entreated Poojya Swami Bankhandi Sahib with his hands folded, "True Sire, If you permit me, I may purchase some landed property in New Sukkur from which I may have maintenance and thus pass my life with ease". Poojya Swamiji told him he might do it, but he must know that he had to live for only four months more. His descendants would undoubtedly have the benefit of it, because after some period this NEW SUKKUR would be a big city. Thereupon Zaunkimal entreated with his hands clasped, "True sire, quite right, let the descendants reap the fruit of this bargain". After obtaining permission from Poojya Swamiji he began purchasing landed property in NEW SUKKUR. According to Poojya Swamiji's prediction he died exactly after four months and his last words to his sons were, that they should arrange for the recital "PATH" OF GURU GIRANTH SAHIB (Hindoo's religious book) in Sri Sadhbella Tirath, and on its completion give "BHANDARO" (Feast to adhhus). This was done by his sons. Zaunkimal's descendants are now enjoying the benefit of his extensive landed property, as NEW SUKKUR has now flourished to a great extent as Poojya Swami Bankhandi Sahib's wording came out to be exactly true and correct, which is being witnessed by all.

This anecdote was narrated by Dunermal Milk seller son of Zaunkimal in Vikram Era 1952 and his younger son Chetumal narrated it in Vikram Era 1954 and Zaunkimal's third son Gokamal related the same in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 220.

Bhai Begraj Shikarpuri states that he along with many other residents of Shikarpur came to Sri Sadhbella Tirath Sukkur on Kati Sudi Choth (4th) of Vikram Era 1918 for the darshan of Poojya Swami Bankhandi Sahib. While on the way all desired that on their arrival they would demand "JILEBEES" (a kind of sweetmeat prepared from Maida fried in ghee and sugar). After bowing down to Poojya Swamiji when all sat down, Poojya Swami Bankhandi Sahib ordered Bawa Harnaraindass that as men who had come from Shikarpur had a desire in their minds to have "JILEBEES", he should go inside and bring "JILABEES" from the

temple of Goddess ANNAPURNA. Bawa Harnaraindass thereupon entreated Poojya Swami Bankhandi Sahib, "True Sire, JILEBEES are not available inside nor any one sent them from the city". Poojya Swami thereupon told him to go inside where he would find them. Bawa Harnaraindass obeying the orders went inside, where he found a tray full of JILEBEES, and brought them out and placed them before Poojya Swami Bankhandi Sahib. Poojya Swamiji distributed "JILEBEES" among all sadhus and the people present there. Looking to this miracle of Poojya Swamiji they admired and applauded him stating, "DHANIYA, DHANIYA (WELL DONE)". They considered Poojya Swamiji as a perfect "YOGI RAJ" master of all powers, and knowers of one's heart, and after leaving Poojya Swami Bankhandi Sahib all came back to their residence.

This anecdote was narrated by Bhai Begraj Shikarpuri on Marti Wadi Baras (12th) of Vikram Era 1972 at 9 P. M. and Bawa Mayadas Shikarpur KHATWALLA Jammu Dharamshal in Vikram Era 1964.

GURSAKHI (ANECDOTE) No. 221

On Kartak Wadi Painchimi (5th) of Vikram Era 1918 a man came to Sri Sadhbella Tirath, surrendered himself to Poojya Swami Bankhandi Sahib and sought his protection from constant fever. Poojya Swami Bankhandi Sahib listened to him patiently and said to him to have the food of Sadhbella when he would be alright. At this stage another man who was standing close by stated, "True Sire, I am suffering from a habitual severe stomach ache. To him also Poojya Swamiji said to take food of Sri Sadhbella and he be relieved of pain. As soon as both had taken their food prepared in Sadhbella they had an immediate relief from their troubles. Both men came before Poojya Swami Bankhandi Sahib and after obtaining permission from Poojya Swamiji went to their residence. When both of them narrated about their relief from bodily troubles amongst their family members, all of them expressed their gratitude and greatest joy and began to admire Poojya Swamiji Bankhandi Sahib. Both the men received "GUR MANTRA" (religious instruction) from Poojya Swamiji, and became the followers of Poojya Swamiji and rendered service there on occasions.

This anecdote was narrated personally by Seth Hukmatrai Contractor (who suffered from stomach-ache) in Vikram Era 1955 and his old mother aged 100 years narrated the same in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 222.

On Manghir Wadi Ekam (1st) of Vikram Era 1918, a man from Panoakil named Kauromal came to Sri Sadhbella Tirath. After bowing down before Poojya Swami Bankhandi Sahib he entreated, " True Sire, I am suffering from a sickness which has troubled me very much. I have tried medicines of several physicians but to no effect. I am now tired of drugs which on the contrary have done me harm. Now finding no other means I have come under your Holiness's protection, as I have got no hope left of my further life". Thereupon Poojya Swamiji spoke to him, " Come here daily with regularity for a week, and pay homage and apply " BHABHUTI " (sacred ashes) of Sadhbella over your body and by so doing your ailment will vanish ". Apart from this Poojya Swami Bankhandi Sahib gave him some medicine and admonished him to mix it with BHABHUTI and eat as desired.

Bhai Kauromal with full faith and affection did as ordered by Pujya Swami Bankhandi Sahib and exactly within a week's time he became alright and got a new lease of life.

After complete cure Bhai Kauromal placed rupees Five hundred as an oblation before Poojya Swami Bankhandi Sahib and spent Rs: five hundred more on " BHANDARO (Feast to sadhus) giving separate oblation to each sadhu. Thus after bowing to Poojya Swami Bankhandi Sahib, Bhai Kauromal went to his village.

This anecdote was narrated by Kauromal's son on Akhar Wadi Chodas (14th) of Vikram Era 1973 on Thursday. The other old and aged people who accompanied Bhai Kauromal's son narrated the same.

GURSAKHI (ANECDOTE) No. 223.

Poojya Swami Bankhandi Sahib used to get up from bed at about 3 A. M. and after performing necessary functions and a bath in SINDHU GANGA (River Indus) got a LOTA (jug) of water from the same, poured on " MAHA DEVA " located in the middle of " PANGAT HALL ". In winter Pujya Swamiji sat in meditation " TAPASYA " in the temple of Goddess ANNAPURNA DEVI and in Summer in BRAH-MALINO, " where after Pujya Swamiji poured water on the " TULSI PLANT " planted on the TULSI THALLA " and enjoyed the darshan

of APOLLO (the sun-god). This was his daily and regular practice. Bawa Harnaraindass was his regular attendant. Before meals Poojya Swami Bankhandi Sahib used to recite the scripture of "SRI MUD BHAGWAT" and in the evening "YOG VASHISHIT" and before "GOPAL GAPHA" (night-meal for sadhus) scripture of PARIS BHAGWAT and SWAMIJI'S SALOKS".

On Manghir Sudi Ekadashi (11th) of Vikram Era 1918, when as usual in the morning time, Poojya Swami Bankhandi Sahib was reciting scripture of SRI MUD BHAGWAT in the midst of several daily regular devotees, he addressed Bawa Harnaraindass, "Look at the Heavens above where the soul of one holy and aged saint with white beard is being conveyed in VIMAN" (BALOON) by the Angels. Thereupon Bawa Harnaraindass humbly enquired who that saintly soul was. On this Poojya Swamiji answered Bawa Harnaraindass, "This saintly soul is that of MAHATAMA DHANARAM" of KABIR SECT, temple keeper at Shikarpur. Four Angels of "VISHNU BHAGWAN" at four corners of VIMAN (Balloon) are turning "CHANWAR" (a bundle composed of peacock feathers) over him; while passing he is bowing to us from VIMAN (aerial chariot) and is happy. You too may see him with your interior light.

Thereupon Bawa Harnaraindass with the interior light of his soul saw and stated, "Yes Sir, the saintly soul is that of Bawa DHANARAM now free and absolved". This fact was narrated to the audience by Poojya Swamiji at the time of reciting scripture and stated that Bawa DHANARAM of KABIR SECT Shikarpur who was the true servant of sadhus and Mahatamas had shuffled off his mortal coil that day. At this audience was astonished. Thereupon several men sent letters and messengers to Shikarpur to ascertain the above news, as in those days no Railway line existed between Sukkur and Shikarpur. The news about the death of Bawa DHANARAM came out to be correct as well as the actual time of his breathing last. In the evening of the same day the corpse of Bawa DHANARAM was brought to Sukkur from Shikarpur to be consigned to the River Indus. Thus Poojya Swamiji's wordings came out to be true and the audience had full belief and faith in Poojya Swami Bankhandi Sahib's wordings. Bawa DHANARAM was a saintly soul, and several Sadhus and Mahatamas used to stay near him. He always fed them and served them from the bottom of his heart. He had learnt Yoga Practice from Poojya Swami Bankhandi Sahib.

Whenever Poojya Swamiji went to Shikarpur he stayed with Bawa DHANARAM owing to his excessive affection.

This anecdote was narrated by several old devotees of Sukkur and Shikarpur. Bawa Sadhuram disciple of Bawa DHANARAM narrated it in Vikram Era 1963 while Bhai Hassanand merchant of Shikarpur related it in Vikram Era 1956, and Dulahmal grain dealer did the same in Vikram Era 1955.

GURSAKHI (ANECDOTE) No 224.

Bhai Kotoomal vegetable supplier states that on Mangh Sudi Panchmi (5th) of Vikram Era 1918 he along with his father and mother came to Sri Sadhbella Tirath to interview Poojya Swami Bankhandi Sahib. At 2 P. M. he went towards "BRAHAM MALINO" side where he saw Poojya Swami Bankhandi sahib swinging in a cradle but to his amazement there were neither hooks in the roof nor any ropes or iron rods. After a while he saw Poojya Swami Bankhandi Sahib coming from western direction wearing wooden Sandals. He bowed down to Poojya Swamiji who went directly and sat on GADI SAHIB". He related the cradle miracle to his father, who stated that Poojya Swami Bakhandi Sahib was master of all powers. This was over-heard by Poojya Swamiji who called him towards himself and cautioned him against disclosing it to any one else as those were invisible matters. In reply he stated, "Very Well Sire". Thereafter his father placed some oblation before Poojya Swami Bankhandi Sahib and after bowing, all returned to their residence.

This anecdote was related by Bhai Kotoomal (grand father of Bawa Kirpaldas) in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 225.

On Phagan Sudi Ashtami (8th) of Vikram Era 1918, one muslim came in his small boat at night in Sri Sadhbella Tirath at "KUBAIR GHAT" near the present well, with the intention of committing theft. A Kettle was kept on the fire to boil water for bathing and washing clothes. The above muslim took it and started off towards his boat. As soon as he took up the Kettle his eyesight vanished and he could not see; he tried his best to wind his way but was stumbling. After considering over the matter he realized that he had stolen the article of one perfect omnipresent Saint.

and it was on that account that he had lost the lustre of his eyes. Thus he came back and replaced the Kettle on the fire and went to his boat repenting over his action and demanding pardon in his mind. On the next day he came before Poojya Swami Bankhandi sahib to whom he narrated the preceding night's incident and craved pardon. Poojya Swamiji granted his request but warned him with a smiling face against committing such action again.

This was narrated by Bhagat Pahlooram in Vikram Era 1949; his son Bhai Kewalram narrated the same in Vikram Era 1952. Bhai Kewalram stated that he himself was present in Sri Sadhbella Tirath when the above Muslim boat-man apologized to Swami Bankhandi Sahib. A Jumra boat-man narrated in the same tune in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 226.

On Besakh Sudi Teris (13th) of Vikram Era 1919, Bawa Harnaraindas disciple of Swami Bankhandi Sahib went to Rohri with Swamiji's permission to see Tahilmal Goldsmith who was seriously ill and who had great pain in his knees as well. Bawa Harnaraindass gave him "BHABHUTI" (sacred ashes) which he had brought from Sri Sadhbella Tirath. On the application of " BHABHUTI" coupled with the Holy name of Pujya Sideshwar Swami Bankhandi Sahib, Tahalmal goldsmith became alright instantly. Bawa Harnaraindass brought Tahilmal with himself in Sri Sadhbella Tirath. He knelt down before Poojya Swami Bankhandi Sahib who patted him on his back and blessed him. From that day Tahilmal regularly came daily from Rohri to Sri Sadhbella on which skin by river and after bowing down to Swamiji, he sang on KHANJURA (A kind of cymbol) and after getting blessing he returned to Rohri. On the same day Poojya Swami Bankhandi Sahib, seeing Bawa Harnaraindass relieving the gold-smith from his sickness by uttering his Holy name, blessed Bawa Harnaraindass stating, " Thy Belief in YOGA NESHTA is now firm and I am pleased to grant you the boon that you will propagate our name more and more, that your disciples, grand disciples and great grand disciples shall add to the beauty and glory of Sri Sadhbella Tirath."

This was related by Bhai Wasan Ram temple-keeper Rohri (an eye witness to it) in Vikram Era 1950; Bhai Paroo shah of Rohri had also witnessed the same, narrated it to Bhagat Bhai Satramdass of

Dabarki. Both the latter related the same to the author in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 227.

On Besakh Sudi Pooranma (full moon day) of Vikram Era 1918, Poojya Swami Bankhandi Mahraj at the time of reciting the scripture of YOG VASHASHIT stated that on a certain occasion by the aid of YOG SHAKTI (will power) he went into such a country where ears of men were so large that one ear served as a bedding and was spread down on ground on which they slept, and the other ear was used as a cover which they put upon them-selves to serve as a blanket. It was a country where snow used to fall. While Swamiji was giving this expostulation, Bhai Bhawandas cloth broker who had come along with Seth Oodhanwdas Shikarpuri "MODI" (steward) of Sri Sadhbella Tirath to hear Swamiji's recital of scripture was present. Seth Oodhanwdas had with himself his agents Bhai Choithmal and Nanoomal and Chandoomal sons of Nanoomal. At that time Poojya Swami Bankhandi sahib addressed Bhai Bhawandas in loving tone, " Oh Bhai Bhawandas Modi (steward), are you thinking of drinking BHANG "HEMP" as your mind does not stick to the listening of scripture ?". On this Bhai Bhawandas entreated with his folded hands and said, " Yes Sir, my mind is running towards the drinking of hemp ". When he came back after satisfying his craving, he thought in his mind how he was called "MODI" (steward) by Poojya Swami Bankhandi Sahib. He was not a Modi (steward) nor he did steward's work. It was Bhai Oodhanwdas who worked as "MODI" (steward). He therefore entreated about this to Poojya Swamiji who replied to him that after Bhai Oodhanwdas and his agents (Gumashtas) he would be Modi (Steward) to Sri Sadhbella Tirath. He was surprised at Swamiji's words and it exactly happened so. According to the above announcement of Swamiji, Bhai Bhawandas became Modi (steward) to Sri Sadhbella Tirath from Vikram Era 1942 to Vikram Era 1958.

This was narrated personally by Bhai Bhawandas in Vikram Era 1951, and Bhai Tejasingh son of Chandoomal narrated in the same tune in Vikram Era 1954.

GURSAKHI (ANECDOTE) No 228.

On Jeth Wadi Ekam (first) of Vikram Era 1919, Bhai Moolomal

cloth seller of New Sukkur who came daily to Sri Sadhbella Tirath with sincere affection and devotion for darshan, sat as usual near Poojya Swami Bankhandi Sahib, when Poojya Swamiji said, "Bhai Moolamal, I am not now live long hence demand whatever you cherish most, as I am satisfied with your humble & noble service". Bhai Moolamal bowed to Swamiji's feet and entreated, "Sire, I crave the boon of a son". On this Poojya Swamiji said to Bhai Moolamal, "you do not demand anything; the birth of a son would have come off naturally of its own owing to your humble service. It was not a big thing. You should have asked for the achievement of a superb object". On this Moolamal went to Poojya Swamiji to confer upon him any boon. Swamiji then said to Moolamal, "you will be blessed with a son who will be an ascetic and a devout person, and shall also pass his life at RISHIKESH HARDWAR and KANKHAL". Others who were sitting at that time close by, asked Moolamal to request for salvation "MOKHSH" as Poojya Swamiji was Lord bountiful to grant it. On this Bhai Moolamal requested for salvation at which Poojya Swamiji replied that he got whatever he demanded. He would now be given "GURMANTRA" (spiritual instruction) by practice whereof he would obtain MOKHSH. Afterwards Poojya Swamiji gave him spiritual instruction "GUR MANTRA". On Akhar Wadi Choth (4th) of Vikram Era 1920, Bhai Moolamal was blessed with a son whom he dedicated to Sri Sadhbella Tirath and who became a disciple to Swami Harparshad Sahib on Akhar Wadi Beej (2nd) of Vikram Era 1934 and was named BALA PERSHAD. According to the prophetic assurance of Poojya Swami Bankhandi Sahib, BALA PERSHAD spent his life at RISHIKESH HARDWAR and KANKHAL. Whatever wordings of blessing or imprecation were uttered by Poojya Swami Bankhandi Sahib they came to be true as Poojya Swamiji was perfect. "YOGI RAJ".

This was narrated personally by Moolamal cloth seller in Vikram Era 1951.

Note:- The Above mentioned Bawa Bala Pershad died at Kanakpur at 1 A. M. on Bado Wadi Teej (3rd) wednesday of Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 229

On Jeth Wadi Teej (3rd) of Vikram Era 1919, mother of Bhai Rughumal resident of Old Sukkur who was suffering from fever, came to

Sri Sadbella Tirath as her fever could not subside although she had tried medicines of several physicians. She entreated Poojya Swami Bankhandi Sahib about her fever trouble. On this Poojya Swamiji felt pity on her. He heated his tongs three feet long about one seer in weight, red hot in the fire-place close to Raj Ghat, and holding the same in his hands came before Bhagat Rughumal's mother and terrified the fever stating, "Get thee gone at once". At the above words of command the fever disappeared immediately and Bhagat Rughumal's mother became all right. Those who were present there stated that the above lady had never a relapse of fever till she was alive. It will not be an exaggeration to state that in the company of the "YOGI RAJS" the spirit manifests itself even in things inanimate.

This was narrated personally by Bhagat Rughumal's mother in Vikram Era 1950, and Seth Choithmal moolchandani grocer of Old Sukkur (younger brother of Bhagat Rughumal) narrated in the same tune in Vikram Era 1964. Similarly other family members of the above family related it.

Note :- Several other persons narated about the removal of fever of several others by Pujya Swamiji's YOGA POWER".

GURSAKHI (ANECDOTE) No. 230.

On Jeth Wadi Chodas (14th) of Vikram Era 1919, Bhai Sanwal mal vegetable supplier started from Sri Sadhbello Tirath by River Indus from Rohri with a bag-ful of vegetable on windskin from "SATEEN". He was entangled in the whirlpool near Bombay Ghat of Sadhbella. Those who were present in Sri Sadhbella Tirath at that time saw it and thought in their mind that Sanwalmal would be drowned and could not be saved. On the cry of the people Poojya Swami Bankhandi Sahib came to Bombay Ghat and in the presence of all Bhai Sanwalmal also reached the above ghat safely with the vegetable bag, where Poojya Swami Bankhandi Sahib was standing. Those who were standing there at the Ghat asked Sanwalmal how he got disentangled from such a strong whirlpool and said that they had taken him for lost. Bhai Sanwalmal answered that he did not know any thing excepting that Poojya Swami Bankhandi Sahib caught hold of his arm and brought him to that Ghat. Saying this he fell down on the feet of Poojya Swami Bankhandi Sahib in the presence of all persons standing at the Ghat stating, "Sire, it is due to your kindness that I have been saved from the clutches of death and shouted applause "DHANYA

GURU BANKHANDI SAHIB: DHANYA GURU BANKHANDI SAHIB. BRAVO: HAIL: Saying this he took the bag of vegetable on his head and delivered the same at BHANDAR " (Sadhu's kitchen) and promised that thence forth he would never lag behind in performing the service of bringing vegetable to Sri Sadhbella; and that service he rendered till Vikram Era 1930.

This was dictated by Bhai Tejmal vegetable supplier and Bhai Dharmoomal (deaf) both regular attendants at the recital of scripture in Sri Sadhbella Tirath in Vikram Era 1950.

GURSAKHI (ANECDOTE) No 231.

Bhai Begraj of Shikarpur states that on Jeth Sudi Beej (2nd) of Vikram Era 1919, Poojya Swami Bankhandi Sahib went to Shikarpur Sindh to grace the marriage procession of Seth Gulab Rai NACHNI. After passing a few days at Shikarpur Poojya Swamiji went to MAHARAJA Village as another devoted worshipper a sethia took Poojya Swamiji there. Bhai Begraj states that while on Akhar Wadi Ekam (first) Poojya Swamiji was returning, he along with his father, grand father and other Shikarpuris, came to Sri Sadhbella Tirath Sukkur on bullock carts to leave Poojya Swamiji there at Sukkur. When Poojya Swami Bankhandi Sahib came to Sri Sadhbella Tirath and sat on GADI SAHIB, he spoke to Seth Gulabrai, " This Banian tree under which we are sitting is our " SANGASAN " (Throne) is a KALAP BRICH " (Coral tree). Among the three Banian trees BRAHMA, VISHNU And MAHADEV have their abode respectively. All the three Banian trees standing as they do, are in the shape of TRISUL (trident). Whatever desire one keeps in his mind it is fulfilled. In the meanwhile the time of PANGAT (communal meal) arrived, when Poojya Swami Bankhandi Sahib asked all devotees who had come from Shikarpur with Poojya Swamiji to sit in rows to take food; PATTALS (leaf trays) were placed before each person when Poojya Swami Bankhandi Sahib spoke to them that it was supreme to take food in PATTALS made from the leaves of the Banian trees. After taking food Poojya Swamiji sat on GADI SAHIB. We also after taking food sat on the floor in front of Poojya Swami Bankhandi Sahib and began preparing " PATTALS " along with Poojya Swamiji.

At this stage while we were sitting there, a blind man (blind from birth) came there. He wept bitterly before Poojya Swami Bankhandi Sahib and entreated, " Sir, I am quite tired of my life, pray, either put me

end to my life or confer upon me the boon of eye-sight". Thereupon Poojya Swamiji felt pity on him and consoled him saying, "We are giving you eye-sight". Poojya Swami Bankhandi Sahib holding water in his Holy hand pronounced, "OM NAMO BHAGWATI WASDEVA". With the above MANTRA Poojya Swamiji sprinkled water thrice on his eyes which shone with new lustre. He became extremely glad and fell down on the Holy feet of Poojya Swami Bankhandi Sahib stating, "OH, True Sire, thou hast shown me the world; thou art highly generous and a pillar of the world". Saying this he kissed Poojya Swamiji's Holy feet and after taking permission went away to his residence.

This anecdote was narrated by Bhai Begraj in Vikram Era-1959; and Seth Dwarkadas GUT Shikarpuri related it in Vikram Era 1954 as both the above persons had accompanied Poojya Swamiji from Shikarpur.

GURSAKHI (ANECDOTE) No. 232.

On Akhar Wadi Beej of Vikram Era 1919, Thaku Jajik, Kimat Jajak, Nanoo Jajik (father of Kimat) and Jiwan Jajik, all the above four were singing jointly religious songs in front of GADI SAHIB before Poojya Swami Bankhandi Sahib. Poojya Swamiji asked Thaku Jajik to sing the religious hymn of the refrain:-

"FAKIRA: DHEERAY? DHEERAY: CHALO:.

On this order the above singers began singing the above hymn. When the above hymn was near completion with the exception of the last line, Poojya Swamiji asked all to stop, and look above at the sky to see if they saw any "VIMAN" (Balloon). Thereupon all answered "True Sire, we can not see it". After this Poojya Swami Bankhandi Sahib enquired from Bawa Harnaraindas about it. He stated, "True Sire thou art omnipotent and omnipresent". On this Poojya Swamiji said, "Bawa Gurmukhdas, our younger Gur Bhai (religious brother) who was residing at Bombay, and whom we had left at Bombay with his party after staying six months with him there in Vikram Era 1875, and whom we had taught some methods of "YOGA", and who was also master of some SIDHIS (success & prosperity) has expired today at Bombay, and is now being carried in Viman " (Balloon) by the Angels. Hearing such an utterance all those present there at that time were wonder-struck. Some who had

their agencies at Bombay telegraphed there to their agents asking about the expiry of Bawa Gurmukhdas; and the information came out to be exactly correct. Later on the same news was confirmed by a postal letter from Bombay to Poojya Swamiji at Sukkur in which it was stated that Bawa Gurmukhdas had expired exactly on Akhar Wadi Beej (2nd). Poojya Swamiji Bankhandi Sahib kept PATH SAHIB (Reading of holy Gur Giranth Sahib - " Hindu's religious book ") in the name of his G Bhai (religious brother) at Sri Sadhbella Tirath. On the 12th day when the reading of the same was completed, an ARDAS supplication was made and Poojya Swamiji gave " BHANDRO " (Feast to sadhus) and granted $2\frac{1}{2}$ yards of cloth to each sadhu residing at that time in Sri Sadhbella Tirath.

This anecdote was narrated in Vikram Era 1952 by Bhai Pabalkmal broker who has passed several years at Bombay, and who used to sing religious hymns on cymbal before Poojya Swami Bankhandi Sahib, and other SADHBELLA THRONE KEEPERS. Kimat Jajik related it in Vikram Era 1956. Bawa Karandas Kothari Sahib and Bawa Chetan Pershah both related the same in Vikram Era 1949; similarly several other sadhus of those old days used to narrate it.

GURSAKHI (ANECDOTE) No 233.

ON Sawan Wadi Dasmi (10th) of Vikram Era 1919, the son of a woman slipped into the Indus River from the Hardwar Ghat of Sri Sadhbella Tirath. Owing to the monsoon season, the water of the Indus River was swollen. The mother of the boy was confused very much and came weeping bitterly before Poojya Satguru Swami Bankhandi Sahib stating, " OH BABA BANKHANDI SAHIB, my son has fallen into the Indus River ". Poojya Swamiji spoke to her that it was the result of not taking proper care of one's own children. The lady in question owing to extreme affection for the boy was becoming very nervous and impatient. Looking to the distressed condition of the lady, Poojya Swami Bankhandi Sahib spoke to Bawa Harnaraindass, " This lady's son is playing in the garden towards the direction of the well. Go there, bring the boy and hand him over to the lady ". Bawa Harnaraindass in obedience to Poojya Swamiji's orders went immediately towards garden direction wherefrom he brought the boy and handed him over to his mother. The boy was about 12 to 13 years. Both the boy and his mother fell on the feet of

Poojya Swami Bankhandi Sahib and she earnestly entreated by clasping her hands, " True sire, my son fell into the Indus River from Hardwar Ghat, whereas thy Holiness sent for the boy from the garden, and besides his clothing is also not wet with the water. How is this wonder " ? On this Poojya Swamiji answered her, " Don't go into such details, and pry not into the secrets of the Lord, you got your thing ". The mother of the boy and other persons who were sitting there at that time, looking to this wonderful miracle of Poojya Swamiji remained in silence, and were admiring and praising Poojya Swamiji stating, " BRAVO: Well Done: ".

This anecdote was narrated by Bhai Budharmal KHADDAR Cloth merchant of New Sukkur in Vikram Era 1954, And Bhai Sawanmal Bhagumalani related it in the same Era.

GURSAKHI (ANECDOTE) No. 234.

On Sawan Sudi Beej (2nd) of Vikram Era 1919 seth Riyatmal of Old Sukkur came to Sri Sadhbella Tirath with his family members and four sons named Seth Chandiram, Seth Chooharmal, Seth Narsomal and Seth Deepchand (the latter then an infant) to enjoy Darshan, and bowed down before Poojya Sideshwar Swami Bankhandi Sahib. He had brought some provision for " BHANDAR " purposes. All the family members placed Rs: one each as an oblation before Poojya Swamiji. Seth Riyatmal also placed one basket of dates as an humble offering. Poojya Swamiji with his blessful hands gave one handful to each family member of Seth Riyatmal and for the rest of the dates, Poojya Swamiji ordered Bawa Harnaraindas to distribute in " PANGAT " to all. The dates were given to all the sadhus and worldly people.

Seth Riyatmal spoke to his son Seth Chandiram and some other people by calling them aside stating, " The dates brought by me were of a limited quantity whereas Poojya Swamiji has been giving one handful to every body yet the quantity of the dates is not consumed. All affirmed that whatever he mentioned was quite correct, and that Poojya Swamiji was omnipotent and master of all powers and he could do what he liked. Saying this all remained silent stating, " BRAVO: Well done: ".

This anecdote was narrated by Seth Chandiram, Seth Chooharmal and Seth Narsomal (all the three brothers) in Vikram Era 1964 in Sri Sadhbella Tirath.

GURSAKHI (ANECDOTE) No. 235..

On Sawan Sudi Choth (4th) of Vikram Era 1919 owing to the abnormal rise of the Indus River on account of which several jungles were flooded, a deer drifting in the water passed by the side of BUKKUR FORT. The soldiers residing in FORT saw the deer, whereupon they fired a gun shot at the deer which however missed. The deer also made its way towards Sri Sadhbella Tirath side and was floating fast. On the bank of Sri Sadhbella Tirath grew jungle in which it concealed itself. The two soldiers who were chasing the deer in a boat reached Sri Sadhbella TIRATH and enquired from Poojya Swami Bankhandi Sahib whether their deer had come in Sri Sadhbella. Thereupon Poojya Swamiji enquired from the soldiers if the deer really belonged to them or it had come from jungle drifted by the current. The soldiers answered that it had come from the jungle by floating in the river. Thereupon Poojya Swamiji spoke to the soldiers that the deer was not theirs, and had come from the jungle and could not be given to them as they would kill it, and admonished them, "It is not worth while for a human being to take life of any creature. The same soul exists in a creature, as it does in a human being. They feel the same pain as a human being does. Only the beasts eat flesh; because the beasts which eat flesh drink water by lapping, whereas those who do not eat flesh drink water with their lips. God has created grain for human diet, and grass for the deer. If you place flesh of any variety before a deer, it will never eat it. That human beings eat flesh is against the law of nature and beyond the understanding of a man. The person who eats flesh has not sense equal to that of deer. The sense of not eating flesh must be learnt from a deer. This discourse of Poojya Swami Bankhandi Sahib touched the hearts of the soldiers who could not utter a word in reply to Poojya Swamiji's wordings, and considering Poojya Swamiji as perfect Hindu priest, they bowed down to His Holiness and gave a promise not to eat flesh of any creature in future, and they went their way.

This anecdote was narrated by Bhai Sawanmal Bhagumalani and Bhai Awatmal Matlani both in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 236.

On Asu Wadi Ekam of Vikram Era 1919, a man named Bhai Hotumal resident of KHANGARH (Jacobabad) came to Sri Sadhbella Tirath along with his son to enjoy darshan of Poojya Swami Bankhandi Sahib.

Sahib. His son's foot slipped off and was drowned in the river. Bhai Hotumal wept bitterly before Poojya Swami Bankhandi Sahib stating, "TRUE Sire, I have come from farther distance for the darshan of your Holiness and my son is now drowned here in the river. On this Poojya Swamiji answered him, "Be contented with the will of God". But Hotumal again went on weeping bitterly. Poojya Swamiji gave him the same answer. Bhai Hotumal did not stop weeping but fell on Poojya Swamiji's Holy feet stating, "TRUE SIRE, OH Poojya Swami Bankhandi Sahib thou art omnipotent and master of all powers. Hitherto thou hast saved the lives of drowning men; pray, feel pity on me."

Hearing this Poojya Swami Bankhandi Sahib was greatly moved; and Poojya Swami Bankhandi Sahib addressed the River Indus, "OH VARAN DEVA (water deity), the son of this man is with you, return him this time to his father". Poojya Swamiji spoke the very same words for the second time. At last for the third time at the top of his voice Poojya Swamiji said, "OH VARAN DEVA, it is this man's son, restore him to his father". Thereupon the boy came out from water diving upwards and reached the HARDWAR Ghat. Hotumal caught hold of the boy and brought him out of water, and after making his son knelt down before Poojya Swami Bankhandi Sahib, he placed an oblation as pious offering. Poojya Swamiji after affixing a mark of sacred ashes on his forehead bestowed upon him : PAKHAR (piece of cloth) and gave him his blessings and benedictions. Hotumal became a true devotee of Poojya Swamiji for the remainder of his life.

This anecdote was narrated by Mahant Alakhram and Kishinamal Hassanandani both of Old Sukkur in Vikram Era 1954 as both were eyewitnesses to this miracle.

GURSAKHI (ANECDOTE) No 237.

On Kati Wadi Beej (2nd) of Vikram Era 1919, seth Ramdass a grain merchant of Shikarpur who was a sincere and firm devotee of Poojya Swami Bankhandi Sahib approached Poojya Swamiji with a humble request imploring him to accompany him to Shikarpur to grace with his august presence the celebration of his son's marriage at Shikarpur, and hold BHANDARO (Feast to sadhus). Thereupon Poojya Swamiji told him to feed the poor on his (Swamiji's) behalf at which he would feel satisfied and happy. But this sincere follower of Poojya Swamiji stayed

on in Sri Sadhbella Tirath with a sanguine hope that Poojya Swami would be pleased to comply with his request and deign to accompany him to Shikarpur. Thus full twelve days passed away and there remained only four days more when the wedding procession was to take place, and in the meanwhile a man came from Shikarpur to Sri Sadhbella Tirath to see Seth Ramdass.

Poojya Swami Bankhandi Sahib in view of the strong faith of his devotee spoke to Seth Ramdass, "I have become weak, feeble, and old, take my disciple Bawa Harnaraindass with you." Then Poojya Swami Bankhandi Sahib ordered Bawa Harnaraindass to accompany Seth Ramdass to Shikarpur with instructions not to stay there more than three days and that all oblations received there should be spent in feeding purposes there and not to bring with himself any oblation money. Poojya Swamiji further instructed him to put a "CHADDAR" (cloth sheet) cover over the food prepared for BHANDARO before distribution with the result that the provision would never consume. Bawa Harnaraindass bowing to the exhortation of Poojya Swamiji went to Shikarpur with Seth Ramdass and did as he was directed. With the blessings of Poojya Swamiji and Seth Ramdass's fame spread all over the city and his name became very popular. On the next day of the marriage Bawa Harnaraindass returned to Sukla with two water-melons presented to him by another devotee and placed the same before Poojya Swami Bankhandi Sahib.

This anecdote was narrated by Radharam Shikarpuri & by Bhai Jashannal wheat merchant in Vikram Era 1956.

GURSAKHI (ANECDOTE) No 238.

On Kati Wadi Baris (12th) of Vikram Era 1919, a large crowd of MARWARIS of Jesselmer side, numbering approximately three hundred came to Sri Sadhbella Tirath after the PANGAT (Common meal) was over. They entreated Poojya Swami Bankhandi Sahib for food, stating that they were very hungry, as they had experienced great difficulties in procuring food on their way from Jesselmer. Thereupon Poojya Swami immediately called Bawa Harnaraindass and ordered him to feed the new-comers. Bawa Harnaraindass thereupon submitted, "TRUE SIR, PANGAT work is over, and I will have to prepare fresh food of rice and pulse to feed them". Thereupon Poojya Swamiji asked Bawa Harnaraindass to go inside where he would find every thing ready to simply bring it out.

and feed them. Bawa Harnaraindass along with other workers went inside the "BHANDAK" where he found every thing viz: Rice, Pulse, and vegetable ready-cooked according to the Holy wordings of Poojya Swami Bankhandi Sahib. Bawa Harnaraindass fed the new pilgrims (MARWARIS) to their hearts' satisfaction. Other pilgrims who witnessed this phenomenon of Poojya Swamiji admired and applauded him.

This anecdote was narrated by Mahraj Bawa Karandass Sahib and Langra Bawa Haridas in Vikram Era 1952. Similarly several other persons of New Sukkur & Old Sukkur who had witnessed this miracle were narrating in the same tune.

GURSAKHI (ANECDOTE) No. 239.

On Kati Sudi Teej (3rd) of Vikram Era 1919, Panchayat of the Hindu confectioners of New Sukkur came to Sri Sadhbella Tirath to pay their humble homage to Poojya Swami Bankhandi Sahib. From amongst them five or six persons holding consultation with one another proposed to see some miracle of Poojya Swami Bankhandi Sahib. With this view they brought one rupee-worth 12 seers of LUDOO (sweet round balls), put them in an earthen pot called "KUNA" covered with lid and the same secured closely with wet-flour, and placing it before Poojya Swami Bankhandi Sahib in token of great reverence, they all bowed and sat down.

Poojya Swamiji with his supernatural powers perceived their intention to see his miracle. He called Bawa Harnaraindass and asked him to distribute the "LUDOOS" two to each in the whole PANGAT among sadhus and other people. At this stage they thought in their minds how could a concourse of nearly 400 sadhus and other 50 worldly people get two LUDOOS each from such a small quantity available, but to their extreme wonder they found all sadhus & other people getting two LUDOOS each. After PANGAT some LUDOOS were given to panchyat as Pershad, yet on scrutiny it was noticed that half of the earthen pot was still full, at which all the visitors stood amazed. Those five or six persons who had first desired to see Poojya Swamiji's miracle, confessed before Poojya Swamiji and with cloth round their necks in token of homage, they demanded pardon for their mis-demeanour. Poojya Swamiji smilingly forgave them and admonished them that in future they should never approach saints with the purpose of testing them, but in a spirit of humility to learn from them for uplift and purification of their hearts. After receiving instructions from

Poojya Swamiji they all bowed to him and went to their homes greatly admiring him.

Note:— This panchayat of Hindu Confectioners, before New Sukkur flourished, had their residence at Rohri, and since Vikram Era 1885 visited Sri Sadhbella Tirath regularly the next day after DEWALI Holiday. After Vikram Era 1901 when New Sukkur began to populate the above panchayat began coming from New Sukkur and continue doing so to this day.

This anecdote was narrated by Bhai Lalaram and his younger brother Bhai Deomal sweet-meat seller both in Vikram Era 1963. Bhai Amrnomal and Hemanmal sweet-meat sellers both the aged and old men of Rohri narrated the same story in Vikram Era 1951. Similarly many other old people of 100 years' age narrated the same.

GURSAKHI (ANECDOTE) No 240

On Mangh Wadi Ashtami (8th) of Vikram Era 1919, a European Engineer accompanied by the Collector of Shikarpur came to Sri Sadhbella Tirath. After going round, he mused in his mind that a plan like that would suit nicely for the construction of a Railway Bridge over the Indus River, and that work would be carried out undoubtedly with great ease and convenience. As he was thus musing, he began to feel some stomach ache. No sooner did he arrive at his residence than the stomach ache increased accompanied by vomiting and diarrhoea. His wise servant admonished him that that was the result of his notions he cherished for rejecting Poojya Swami Bankhandi Sahib. Next day the Collector paid the visit to the Engineer to enquire about his welfare, to whom he (Engineer) related about his acute and intolerable stomach ache. Thereupon the Collector too told him that he dreamt a dream last night in which he saw Poojya Swami Bankhandi Sahib warning him against interfering with sadhus, the result where of would be disastrous to him. Afterwards they both went to Sri Sadhbella Tirath with their ladies and bowed to Poojya Swami Bankhandi Sahib after taking off their hats and apologized for the past familiarity and implored Poojya Swamiji for the blessing of relief from the stomach ache. Poojya Swamiji smilingly gave the Engineer some "BHABHUTI" (sacred ashes) and told him to eat it. As soon as the Engineer did so his stomach ache vanished. Poojya Swamiji spoke to them that no Railway track could be laid there as both the Sadhbellas were his property.

the officers abandoned their project of opening a Railway line through Sadhbella Site. While they were returning Poojya Swami Bankhandi Sahib gave them some sugar candy and cardamoms as "PERSHAD" (holy gift).

This anecdote was narrated by Seth Khushaldas KARIMAH and Seth Tejmal SHORAI both of Old Sukkur, on Manghar Wadi Beej (2nd) of Vikram Era 1960; Seth Dipsingh LULA of Shikarpur related the same in Vikram Era 1953, so also Syed Bachalshah son of Syed Allahdino shah caste Syed Bukhari of New Sukkur in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 241.

One Syed named Mahmood, who was an attendant at the tomb of Pir shah Khairdin of OLD Sukkur and who was hearing daily from his muslim brothers about the fame and popularity of Poojya Swami Bankhandi Sahib came to Sri Sadhbella Tirath with a view to see the Holy and devout soul Pujya Swamiji on Manghir Sudi Panchami (5th) of Vikram Era 1919. He was a man who, whenever he heard about any pious person, sought for his interview to listen to his exquisite admonitions. On his way in the boat, he said to himself that he would simply go and stand before Pujya Swami Bankhandi Sahib and see how he could read the working of his mind. Thus he came to Sri Sadhbella Tirath and after bowing to Pujya Swamiji he stood at some distance. Pujya Swamiji called him by his name saying, "You syed Mahmood, you have come with a desire for a male issue". No sooner did syed Mahmood hear these words than he prostrated himself before Pujya Swamiji saying, "I am always on the look out for saintly souls like you". Afterwards Pujya Swamiji told him that he would be given a medicine and "BHABHUTI" (sacred ashes) by means of which his desire would be fulfilled. Thereafter Pujya Swami Bankhandi Sahib gave him medicine and BHABHTI (Sacred ashes) with direction for its use. Thus Syed Mahmood after receiving blessing and medicine from Pujya Swami Bankhandi Sahib returned home. He afterwards communicated to his comrades and companions both Hindus and Muslims saying, that Pujya Swami Bankhandi Sahib of Sri Sadhbella Tirath was verily a master of supernatural powers.

Note:- When Poojya Swamiji had given the blessing and medicine to Syed Mahmood, the latter had implored Pujya Swamiji that after

the birth of a child he would bring him to lay at his feet. But Poojya Swamiji answered that such a desire of his would remain unsatisfied; but he might come and make his son bow down to the GADI SAHIB. After the expiry of Poojya Swami Bankhandi Sahib, a son was born to Syed Mahmood. He remembered the very words and came to Sri Sadhbella Tirath with his son to pay humble homage and oblation on Akhar Wadi Beej (2nd) of Vikram Era 1920. Poojya Swami Bankhandi Sahib had already shuffled off his mortal coil.

This anecdote was narrated by Mir Ditalshah son of late Mir Ghulamishah caste Syed Mirki of Old Sukkur in Vikram Era 1959. The same was also related by Syed Bachalshah son of Syed Allahdino shah caste Bukhari, syed of New Sukkur in Vikram Era 1951.

GURSAKHI (ANECDOTE) No. 242

On Poh Sudi Giaras (Eleventh) of Vikram Era 1919, Poojya Sideshwar Maharaj Bankhandi Sahib was reciting scripture of SHRI MAHABHAGWAT at 9 A. M. , when all of a sudden Poojya Swamiji said that Bhai Lalla Ram temple keeper of Larkana had left this mortal world at Larkana that day at 7 A. M. and that his soul was being conveyed by Angels in VIMAN (aerial chariot) and it was due to that holy soul that it was raining on that day. Of those who were present there and listening to Swamiji, one man named Bhai Hassaram stated, " True sire, on news of the sickness of Bhai Lalla Ram has been heard by any letter here in Sukkur ". Thereupon Poojya Swamiji stated, " OH Bhai Hassaram, you are a devoted follower of Bhai Lalla Ram; you should surely receive today a telegram from Larkana to this effect ". It exactly happened so. When Bhai Hassaram after leaving Sri Sadhbella Tirath reached his shop, he received a telegram from Larkana which contained the following words " Bhai Lalla Ram LARKANA WALLA Died " The news of this wonderful miracle of Poojya Swami Bankhandi Sahib spread through the whole of New Sukkur.

This anecdote was narrated by Bhai Pahlumal KHANJRI WALLA (who always sang on KHANJRI cymbal before Poojya Swami Bankhandi Sahib after the completion of reciting scripture) and the deaf Bhai Dharmmal both daily worshippers of Sri Sadhbella Tirath in Vikram Era 1951 and by Mukhi Dewandas of Old Sukkur in Vikram Era 1964.

GURSAKHI (ANECDOTE) No. 243.

On Mangh Sudi Panchami, one Sethia named Khiantomal, who had his agency office at Sukkur and who was in distress owing to the heavy loss in the trade, came to Sri Sadhbella Tirath. He fell down on the holy feet of Pujya Swami Bankhandi Sahib and narrated to Pujya Swamiji about the heavy loss he had sustained in the trade. Poojya Swamiji felt pity on his circumstances and consoled him saying, "Rely upon Holy God who will make the matters easy for you". The above sethia Khiantomal was sitting before Poojya Swamiji when he (Swamiji) spoke to his disciple Bawa Harnaraindass stating, "Today milk will come in Sri Sadhbella Tirath, prepare Rice-pudding and distribute it all in PANGAT". On this Bawa Harnaraindas entreated Poojya Swamiji stating, "Sire where from the milk will come now here, since no body has been told to bring it, nor has any body sent a word to this effect". Thereupon Poojya Swamiji said to Bawa Harnaraindas, "Milk will come now from some where". While this talk was going on, a milkman came with a Matka (jar) full of milk and prayed to Poojya Swamiji, "True sire, have this milk". He further stated that on Sawan Sudi Chath (6th) while he was coming by river on windskin with the jar of milk he was entangled in the whirlpool near Small Sadhbella. He was in distress, for, both his wind-skin and the milk jar and he himself were being drifted in the river. He then made a vow in mind before His Holiness that if he was saved he would give one jar of milk as pious offering in Sri Sadhbella Tirath. With his blessings he reached his residence safe. That jar of milk was brought as an oblation and in fulfilment of his vow. Thereupon Pujya Swami Bankhandi Sahib spoke to his disciple Bawa Harnaraindas, "Here is milk, prepare Rice-pudding and feed all". When the work of feeding was over, Poojya Swami Bankhandi Sahib spoke to Seth Khiantomal that as that Bhandoaro (feast to sadhus) had been a fact all of a sudden through pleasure, similarly the desire of his mind would also be fulfilled all of a sudden through pleasure and that he would be quite happy. With the blessings of Swamiji on his head as soon as he reached home he received a telegram from his Karachi shop which ran as follows: "Rupees One lac profit accrued as per communication received from England". At those tidings Seth Khiantomal became very happy and was admiring Poojya Swami Bankhandi Sahib saying, that his difficulties were over due to his glory and kind blessings. On the next day he came to Sri Sadhbella Tirath and kissed the holy feet of Poojya Swami Bankhandi Sahib and gave a grand "BHANDARO" (Sumptuous feast to sadhus)

giving one rupee and clothing to each sadhu as an oblation, and after having his back patted upon by Poojya Swamiji he returned to his residence.

This anecdote was narrated by Bhai Mulomal "MITHI SANGAL WALLA" and Bhai Dheramal "GUDAMI" in Vikram Era 1950.

Note:— Pujya Swami Bankhandi Sahib are master of all powers and gratify the cherished desires of his sincere devotees even to the present day.

GURSAKHI (ANECDOTE) No 244.

Seth Bhawandass brother of Seth Kodumal jaggery merchant New Sukkur was a devoted worshipper of Poojya Swami Bankhandi Sahib and attended Sri Sadhbella Tirath with strict regularity to listen to evening scripture. In those days the Railway line was constructed from this direction upto Multan City. Hearing this he prepared himself with the whole family to go to Hardwar to have Besakhi bath in the GANGES. Before leaving New Sukkur he came with all his family members to Sri Sadhbella Tirath where he gave a grand BHANDARO (sumptuous feast to sadhus) and placed an oblation and cloth before each sadhu and then placed his offering before Pujya Swami Bankhandi Sahib, got blessings and BHABHUTI (sacred ashes) with the object of returning safely to Sukkur after performing his pilgrimages. He bowed down to Pujya Swami Bankhandi Sahib with all his family members and became ready to leave Sri Sadhbella Tirath. Before doing so, Pujya Swami Bankhandi Sahib instructed Seth Bhawandas and made him note down that at KANKHAL in KAINTHAL garden one UDASIN MAHATAMA was living, whose descendant he must enjoy as he was his (Swamiji's) incarnation. Thus on Phagun Sudi Panchami (5th) of Vikram Era 1919, Seth Bhawandas left for Multan. Seth Bhawandas with his family passed some time at Hardwar when he remembered Poojya Swami Bankhandi Sahib's wordings. At the next information Seth Bhawandas came to Kankhal in Kainthal garden to interview UDASIN MAHATAMA. It was the day of Akhar Wadi East (First) of Vikram Era 1920, when Seth Bhawandas came to Kankhal garden at Kankhal. There he saw one UDASIN MAHATAMA with countenance exactly similar to that of Poojya Swami Bankhandi Sahib. Seth Bhawandas bowed down before UDASIN MAHATAMA and after usual conversation of welfare, MAHATAMA spoke to Seth Bhawandas: "You have come here after passing a long time in Hardwar. I have been

waiting for you". Seth Bhawandas entreated with his folded hands, "Sire, I had quite forgotten to enjoy the darshan of thy Holiness. Poojya Swami Bankhandi Sahib of Sukkur Sadhbello had also instructed me in this behalf, hence, pray grant me pardon". He placed an oblation before the UDASIN MAHATAMA and submitted that he would come again after some time for revelation". Thereupon the UDASIN MAHATAMA spoke to Seth Bhawandas, that he (MAHATAMA) was going to Sukkur Sindh River Indus, and after eleven days from that day he (sethia) would receive a letter there from Sukkur (sind). Hearing this Seth Bhawandas bowed down to the UDASIN MAHATAMA and went away for the darshan of other SADHUS & MAHATAMAS at Kankhal. Exactly on the eleventh day Seth Bhawandas received a letter on Akhar Wadi Giaras (Eleventh) of Vikram Era 1920 at Hardwar from his Sukkur shop agents in which it was stated that Poojya Swami Bankhandi Sahib of Sukkur Sadhbella had left his mortal coil at Sukkur, early in the morning on Akhar Wadi Beej (2nd) of Vikram Era 1920. After reading the letter Seth Bhawandas became very sorry and went to Kainthal garden where he had seen UDASIN MAHATAMA with the features resembling those of Poojya Swami Bankhandi Sahib, but to his amazement that UDASIN MAHATAMA could not be found there. From further enquiries Seth Bhawandas learnt from others living in the garden that the Udasin MAHATAMA went to Sukkur Sindh Sadhbella Tirath, and that he was heard saying that he would breathe his last at Sukkur Sindh Sadhbella on Sindhu Ganga (River Indus). Both the statements of the persons living at Kainthal garden and of the UDASIN MAHATAMA tallied. Seth Bhawandas enquired from PANDAT (Brahmans) of Hardwar if there was any other Sindhu Ganga besides Sukkur one viz: Indus River. The Pandas answered that Sindhu Ganga was the only one passing at Sukkur and the one here was BHAGARATHI GANGA (Ganges). At that stage Seth Bhawandas remembered the wordings of UDASIN MAHATAMA of Kankhal, who had told him that on the eleventh day he would receive a letter from Sukkur Side about him. He then realized that it was Poojya Swami Bankhandi Sahib himself who very kindly gave him his last revelation at Hardwar at the time of departure from Sukkur. Poojya Swamiji had told him that the UDASIN MAHATAMA of Kankhal Kainthal garden was his image. Both the statements had tallied; and the day on which he went for revelation at Kankhal, he (THE UDASIN MAHATAMA) had stated that next day (viz: Beej the 2nd) he would go to the SINDHU GANGA (Indus River) and the letter of Sukkur also indicated that on Beej (the

2nd) he breathed his last and his mortal remains were consigned to "SINDHU GANGA" (River Indus) and the letter from Sukkur had been delivered to him on the eleventh day.

Seth Bhawandass looking to the strange phenomenon of Poojya Swami Bankhandi Sahib bowed to both the images and cried in wonder "DHANIYA-DHANIYA".

This was authenticated by Seth Bhawandas personally to Sukkur Hindu panchayat, and he narrated it to Swami Herparshad Sahib and Swami Harnaraindas Sahib and stated that Poojya Swami Bankhandi Sahib was undoubtedly a "YOGI RAJ" and was an incarnation. Whenever there was a talk regarding the admiration of Poojya Swami Bankhandi Sahib in Sukkur Hindu Panchayat, Seth Bhawandass narrated the above phenomenon which he had seen with his own eyes.

The above anecdote was narrated personally by old Seth Bhawandas jaggery merchant (municipal councillor) and leading member of Hindu Panchayat to the author in Sri Sadhbella Tirath in Vikram Era 1960 in the presence of Sukkur Hindu Panchayat.

GURSAKHI (ANECDOTE) No 245.

In the time of Poojya Sidheshwar Swami Bankhandi Sahib viz. on Phagan Sudi Baris (12th) of Vikram Era 1919 Mr. Chandiram Mukhtiarakar of Rohri, Doctor Sheikh wali, and a Musalman Thanedar met together and began to discuss among each other about the miracles of Hindu and Muslim Faqirs. Mr. Chandiram said to them, "Let us go to Sri Sadhbella Tirath and on the way fix up a particular desire in your mind and in case it is fulfilled you can decide for yourselves". Both the doctor and Thanedar were inclined to eat rice-pudding at Sri Sadhbella. Mr. Chandiram Mukhtiarakar said that he also desired for the same. All the three came in Sri Sadhbella Tirath. It was the time of taking food when Mr. Chandiram sat in the PANGAT, and his two muslim companions sat on Tulsi Thalla. After the (PANGAT) feeding work was over, Poojya Swami Bankhandi Sahib ordered his disciple Bawa Harnaraindas to give PHULIKAS (Chapaties) and rice pudding which was distributed in PANGAT to the two muslims sitting on the Tulsi Thalla, so that their desires might be satisfied. Hearing the words of Poojya Swami Bankhandi Sahib both the muslims were quite astonished. After taking food all the

Thanedar to decide there for themselves. Whereupon both the Doctor and Thanedar admitted to Mr: Chandiram that the Hindu faqir was really a master of miracles. After bowing to Swamiji all the three went to their residence.

This anecdote was narrated by Seth Chattamal Jotwani of Rohri in Vikram Era 1957. Bhai Santdas masand temple keeper Rohri narrated the same in Vikram Era 1951.

GURSAKHI (ANECDOTE) No 246.

On Holi holiday of Vikram Era 1919 a house holder brought one Bengali Sadhu Udasin named Rakhaldas (a musician) in Sri Sadhbella Tirath.

Poojya Swamiji was quite pleased to hear the song of the singer Rakhaldas and ordered Bawa Harnaraindass to bring some thing from inside to be given to the singer. Bawa Harnaraindass went inside where he thought within himself, what was the thing referred to by Poojya Swamiji. He came out and entreated before Poojya Swami Bankhandi Sahib, " True Sire, what shall I bring from inside ? ". There upon Poojya Swamiji told him to bring whatever was kept by the Goddess ANNA PURNA DEVI in the cup of KANAH PERSAD placed before Her. Bawa Harnaraindass obeyed and found a golden MUHAR in the cup. He brought it out and placed the same before Poojya Swami Bankhandi Sahib. The Golden MUHAR was given by Poojya Swamiji to the musician who became very glad to have it.

This anecdote was narrated by Seth Gulomal (brother of Seth Ghumamal Shikarpuri a leading member of Hindu Panchayat) in Vikram Era 1959.

GURSAKHI (ANECDOTE) No 247.

On Besakh Wadi Ekam (1st) of Vikram Era 1920, a lady Thakumal's mother resident of Shikarpur came to Sri Sadhbella Tirath, and after bowing down before Poojya Swami Bankhandi Sahib she entreated him with her both hands clasped, " True Sire, my son is gone to BUKHARA (a city in Russian territory) where he has remained for the past 20 years and has not yet returned ". Saying this she wept bitterly. Poojya Swamiji felt pity and consoled her stating, " your son will return & meet you after

10 days from date". It exactly happened so and her son came to Shikarpur On Jeth Wadi Giaras (11th). The lady was very happy to meet her son. She came to Sukkur along with him to pay homage to Poojya Swami Bankhandi Sahib on Jeth Sudi Panchami (5th) of the same Era, and to make her son bow down before Poojya Swami Bankhandi Sahib. On Ashtami (8th) she gave a Bhandaro (feast to sadhus) in Sri Sadhbella Tirath. Poojya Swamiji spoke to Thakoomal's mother, " Get your son now engaged in business at New Sukkur ". Acting upon the advice of Poojya Swami Bankhandi Sahib she had a cloth shop opened in New Sukkur which became popular by the name of Seth Thakoomal Bukt. Seth Thakumal earned a lot of money from his business and purchased a large property and gardens at Shikarpur. He also earned much from his landed property. After this he passed his life comfortably at Shikarpur.

This anecdote was personally narrated by Seth Thakumal and his mother at Shikarpur in their own garden on the eve of giving BHANDARO (feast to sadhus) in Vikram Era 1951.

Note:- Both Seth Thakumal and his mother used to state that whatever wordings Poojya Swamiji was pleased to utter, they always came to be true. Even now if any difficulty is experienced, the same disappears by the sincere prayers to Poojya Swami Bankhandi Sahib in the temple. This phenomenon of Poojya Swamiji is being witnessed times out of number to the present day. Sri Sadhbella Tirath is like a " KALAP BIRACH " (coral tree) which brings peace and happiness to the distressed mind of sincere worshipper.

GURSAKHI (ANECDOTE) No. 248

On Besakh Sudi Teej (3rd) of Vikram Era 1920 Seth Tahal Company of Old Sukkur came to Sri Sadhbella Tirath with his family to have his eldest son Teckchand knelt down before Poojya Swami Bankhandi Sahib and he brought provision for BHANDARO (feast to sadhus). Each of his family members placed rupee one as an oblation before Poojya Swami Bankhandi Sahib. Poojya Swamiji in his blessings to Seth Tahal said, " Your son Teckchand will be an astrologer ". Thereupon Teckchand's mother stated, " True sire, it is the learned Pandits who are astrologers ". Thereupon Poojya Swami Bankhandi Sahib said to her, " Your son was a Pandit in the previous birth, and in his present birth he will be an astrologer "

without acquiring education, and he will beat great astrologers". The above wordings of Poojya Swamiji came exactly correct. Seth Teckchand became very famous in astrology in Quetta, Baluchistan, Rawalpindi, Ambala, Sukkur & else where.

This anecdote was narrated personally by Seth Tahilmal Coy: in Vikram Era 1953 and Seth Teckchand's mother related it in Vikram Era 1958.

GURSAKHI (ANECDOTE) No. 249.

In the times gone by, SINDHU GANGA (River Indus) was very famous and highly honoured. Its greatness is mentioned in Four Vedas, Eighteen PURANS, Twenty seven SIMIRTIS and other Hindu religious books, because SINDHU GANGA (River Indus) has been in existence ever since the creation of the world. In the ancient days " KUMBH FAIRS " were held on the banks of SINDHU GANGA. The " BHAGARATHI GANGA " (Ganges) passing through Hardwar has come in existence from TRETA YUG " (Second Yoga). Its history is embodied in " BALMIK RAMAIN " in the chapter of Destruction of sons of RAJA SOOGAR " and " Meditation of RAJA BHAGIRATH ". This SINDHU GANGA has been in existence since " SAT YUGA " (First Yuga) and on the banks of this river JAPIS, TAPIS, RISHIS: & UDASINS (different communities of Hindu Sadhus) and other sadhus lived, engaged themselves in meditation and died. The VERAT BHAGWAN (one of 24 incarnations) has spoken very highly in Vadas about SINDHU GANGA which occupies a prominent place in all Vedas (Vide SINDHU GANGA MAHATAM HOLY BOOK by Swami Harnamdas printed in Hindi and Sindhi Arabic character). Before the muslim rule in India, the ASHRAMS of the greatest RISHIS & MUNIS were situated on the banks of SINDHU GANGA and each accommodated about 1500 PANDITS, SADHUS and MAHATAMAS. Each Pandit or professor had about forty scholars in his charge for imparting instructions. In these ashrams the highest degree (Sanad) of qualification in Sanscrit literature & etc: was awarded to scholars by the Pandits and professors. The greatness " MAHATAM " of SINDHU GANGA begins at the confluence of seven rivers with the SINDHU GANGA till it flows into the ARABIAN SEA. Sri Sadhbella Tirath is situated in the middle of SINDHU GANGA at Sukkur (Sindh province) where on Jeth Sudi Ekam (1st) of Vikram Era 1920,

Poojya Satguru Sudeshwar Swami Bankhandi Sahib Mahraj Yogi thought of shuffling off his mortal coil on account of his extremely old age and the immutable law of nature that "Death" is inevitable for mortals. With this view next day on Jeth Sudi Beej (2nd) in the morning time he called his most devoted & affectionate disciple Bawa Harnaraindass and ordered him to have a bath at all the ghats all round Sri Sadhbella Tirath and lastly on Hardwar Ghat and fetch a glass bottle of water from SINDHU GANGA (River Indus) to him. Bawa Harnaraindass obeyed and when Poojya Swami Bankhandi Sahib sat on GADI SAHIB, Bawa Harnaraindass bowed before Poojya Swamiji and gave him three rounds. Poojya Swamiji then enquired from Bawa Harnaraindass if he had carried out the orders according to his instructions. Bawa Harnaraindass very respectfully replied in the affirmative and further stated, "The MAHATAM greatness of bathing at all ghats of "SRI SADHBELLA TIRATH" is equivalent to the pilgrimage of the four "DHAMS" (The four great Hindu places of pilgrimages viz: Jagannath, Badrinath, Rannath, and Dwarkanath) and in all VEDAS the "SINDHU GANGA (River Indus) is highly spoken of, and the Sadhus Mahatimas who attend "KUMBH FAIR" do so for absolution from sins by a "DIP" in the GANGES and also to purify them. The holiness of your feet "CHARAN KAMAL" is above all and I have had the privilege of touching them by bowing down to you". Bawa then washed Poojya Swamiji's holy feet and drank the water as CHARAN AMRIT (The water in which holy feet of a saint have been washed) and gave PRIKIMA (circumambulation) three times and again bowed before His Holiness, Poojya Swami Bankhandi Sahib. Looking to the excessive humiliation of Bawa Harnaraindass, Poojya Swami Bankhandi Sahib became highly pleased with him and on Jeth Sudi Beej (2nd) new moon of Vikram Era 1920 at 8 A. M., Poojya Swamiji in the presence of all the Sadhus of Sri Sadhbella Tirath conferred upon Bawa Harnaraindass the highest honour of "YOORAJ" viz: succession to GOORYAI GADI SAHIB. He also honoured him with "BHAGWON" saffron coloured long garment on his body and a towel round his neck and put a mark "TILAK" of BHABHUTI " (sacred ashes) on his forehead and transmitted the light of interior YOGA SHAKTI " (will power) into Bawa Harnaraindass. Poojya Swami Bankhandi Sahib further said to him, "I am now ready to leave this world for "BRIHIMLOK (supreme world) and from this day you are the master of SRI SADHBELLA TIRATH". Poojya Swami Bankhandi Sahib was about to breathe his last when

Bawa Harnaraindass entreated, " True Sire, be pleased to wait for 15 days more till Bawa Harpershad who is gone to KASHI for education may return ". Poojya Swamiji accepted the request of Bawa Harnaraindass and kept his soul in his body. Thereupon Bawa Harnaraindass wired to his younger GURBHAI (Religious brother) viz; Bawa HARPARSHAD at KASHI, who also arrived in due course. Poojya Swami Bankhandi Sahib one day before his breathing last, called Bawa Harnaraindass, Bawa Harpershad, Bawa Karandas, Pandit Bawa Swam Perakash, Bawa Saravdayal, Pandit Bawa Chetan Perakash, Pandit Bawa Hardwarpuri, Pandit Namdev, Bawa Charandas Beragi, Pandit Bawa Tirathdas (all the above were learning YOGA PRACTICE from Swamiji) and spoke to them all, " I shall breathe my last tonight by 3 A. M., the sun is also in UTRAIN (Solstice), be careful. Build no SAMADH (shrine) on my remains but consign the whole body to the SINDHU GANGA (River Indus). The Gadi Sahib is to be worshipped. SRI SADHBELLA TIRATH will retain the ownership of all RIDHIS (prosperity) and SIDHIS (Knowledge) and the desire of all the true followers will be fulfilled and at 2 A. M. in the night, I shall let my breath pass on to the brain. The test of my death will be to keep butter on my head which if melted, will indicate the presence of the breath in the body, but if it remains unmelted you may consider me to be no more. " Thus all remained wary and vigilant.

Four times the brain-breathing " DHUN " was heard by all present. At the second DHUN (sound of brain breathing) Swami Bankhandi Sahib said to Bawa Harnaraindass, " Do you follow DHUN " (sound of the brain breathing) ? ". Bawa Harnaraindass answered, " No Sir, pray, explain to me. Thereupon Poojya Swamiji said to him, " This " DHUN " (sound of brain breathing) pertains to YOGA at the time of death ". Similarly Poojya Swamiji explained so all at the third " DHUN " (sound of brain breathing). At the fourth prolonged " DHUN ", he breathed his last through brain.

When Poojya Swamiji expired, some of the sadhus amongst the present believed that Poojya Swamiji was still alive, for they asserted that it was the daily practice of Poojya Swami Bankhandi Sahib to take his breath to his head. Therefore according to Pujya Swami Bankhandi Sahib's prior instructions, butter was kept for trial over the head. When it was noticed that butter did not melt, every one knew for certain that Pujya Swamiji had left for SACHKHAND (Supreme world). A tiniest hole

was noticed by all below the butter over the head "TAROON" through which the breath had passed.

The news of the death of Pujya Swami Bankhandi Sahib spread like wild fire throughout New Sukkur, Old Sukkur and Rohri and all the devoted followers of Pujya Swami Bankhandi Sahib mustered strong in Sri Sadhbella Tirath with flowers, cocoanuts and Pershad (a kind of sweet) to enjoy the last darshan of Pujya Swami Bankhandi Sahib. All were weeping and lamenting stating that such a Holy soul had parted from them for ever. After this the funeral rites were performed in conformity with those of UDASIN SADHUS. PUJYA SIDESHWAR SWAMI BANKHANDI SAHIB expired exactly at 3 A. M. on Wednesday of AKHAR WADI BEEJ (2nd) Of Vikram Era 1920 as previously announced by him.

At 11 A. M. Pujya Swami Bankhandi Sahib's remains were consigned to SINDHU GANGA (Indus River) and at 11.30 A. M. Swami Harnaraindass Sahib (eldest disciple) on his own authority enthroned Bawa Harpershad his "YOUNGER GUR BHAI" (religious brother) on GOORYAI GADI SAHIB by giving him Tilak mark on his forehead and gave him CHADAR " (cloth sheet) and shouted SWAMI BANKHANDI SAHIB KI JAI" and on that day religious songs and hymns were sung for the whole day in Sri Sadhbella Tirath.

Note:- On Jeth Sudi Beej (2nd new moon) of Vikram Era 1920 (viz one month before his passing away), POOJYA SWAMI BANKHANDI SAHIB was narrating about his last breathing to his principal disciple Bawa Harnaraindass, other Sadhus & other regular devoted followers, that when his soul would leave on Akhar Wadi Beej of Vikram Era 1920 on Wednesday morning for supreme world, there would appear innumerable crows all round and drizzling of rain. Both these premonitions were given in expression to, by Pujya Swami Bankhandi Sahib one month before his expiry. This exactly appeared, as when the time of JAL SAMADHI (the consigning of Pujya Swamiji's remains to "SINDHU GANGA" (Indus River) arrived, thousands of crows were visible from morning and also the drizzling began from 2 A. M. to 2 P. M. Both the premonitions coming true as foretold by Poojya Sudheshwar Swami Bankhandi Sahib was a proof positive of Sri Swamiji's greatness and supernatural powers. In Vikram Era 1919 also Poojya Swamiji had mentioned the exact date and time of his last breathing as well as both the above premonitions to his devoted

followers at the time of recital of scripture. All the Sadhus Mahatamas stated that, that day on Akhar Wadi Beej (2nd) of Vikram Era 1920 the sun of " YOG ESSENCE " disappeared which was mourned deeply by all.

This anecdote was narrated by Bawa Chetan Perakash and Bawa Karandass in Vikram Era 1950, by Bawa Saravdayal in Vikram Era 1956 & by Seth Tabilmal Coy: and Seth Mooichand grocer both of old Sukkur in Vikram Era 1952. Similarly several old Sadhus and other men of the time used to relate it.

GURSAKHI (ANECDOTE) No. 250

A remarkable incident occurred after the passing away of POOJYA SATGURU SWAMI BANKHANDI SAHIB, which may be mentioned here.

On Wednesday Akhar Wadi Beej (2nd) of Vikram Era 1920 after Mid-day, Seth Ghuriomal steward resident of Shikarpur and trading at Bombay, who had brought one rosary of true precious pearls as a pious offering to Poojya Swami Bankhandi Sahib, arrived at Sukkur. On his arrival he learnt about the death of Poojya Swamiji and became extremely sorry. Seth Ghuriomal had great affection & faith in Poojya Swamiji and had always considered Him as his " SATGURU " (religious teacher), perfectly miraculous and one with God. He resolved firmly in his mind, "If Satguru Poojya Swami Bankhandi Sahib is a perfect " SATGURU YOGI RAJ " and omnipotent, he will surely reveal himself to me". Thus with this firm determination he sat on the bank of " SINDHU GANGA " (River Indus). The Sukkur citizens admonished Seth Ghuriomal stating, " Get up, don't be obstinate ". Seth Ghuriomal answered, " Till such time as Poojya Swami Bankhandi Sahib reveals to me and gets personally this rosary of pearls, I will neither move from this place nor I will have any food to eat and water to drink ". Thus he passed two days. On the night of second day, Poojya Swami Bankhandi Sahib appeared in dream to Seth Ghuriomal stating, " Looking to your great affection and firm faith, I have been quite pleased and will reveal myself to you tomorrow openly on the bank of SINDHU GANGA (Indus River) when you may put the rosary of pearls round my neck and thus satisfy yourself and fulfil your cherished desire ". It exactly happened Viz on Akhar Wadi Choth (4th) of Vikram Era 1920, Sidheshwar Poojya Swami Bankhandi Sahib's whole body came

out of the deepest water of "SINDHU GANGA" (Indus River) floated on the surface of the water at 10 A. M. and revealed himself to Seth Ghuriomal. This news was conveyed immediately to Sri Sadhbella Tirath where from Swami Harnaraindass, Swami Herpershad and several other Sadhus arrived on the Ghat near the Bungalow of Mr House (at present bungalow No: 44 occupied by Railway Engineer), where Poojya Swami Bankhandi Sahib had appeared. Seth Ghuriomal became very glad and put the most costly pearls with his hands in the neck of Sri Satguru Poojya Swami Bankhandi Sahib and thus satisfied his intense longing. The news of Poojya Swamiji's reappearance spread quickly in New SUKKUR, OLD SUKKUR, BUKKUR and ROHRI and young and old were filled with joy at the revelation of Poojya Swami Bankhandi Sahib.

Thereafter Swami Harnaraindass & Swami Herpershad along with other Sadhus brought by boat the body of Poojya Sudeshwar Swami Bankhandi Sahib to Sri Sadhbella Tirath with the beating of drums and great pomp. Poojya Swamiji's body was again consigned to the SINDHU GANGA (Indus River) on the same day with ceremony, garlands, flowers and scents etc. Looking to this wonderful miracle of Poojya Swami Bankhandi Sahib all the Sadhus and worldly people considered Poojya Swamiji as a perfect "YOGI RAJ", master of all powers and one with God". Sometime before last breathing, Poojya Swami Bankhandi Sahib had announced to his devotees that after his expiry he would reveal once more and such announcement also came exactly to the correct. The desire of YOGI RAJ is equal to the desire of God. It was a matter of extreme wonder to all the present there to see that although Poojya Sudeshwar Swami Bankhandi Sahib mahraj's body had remained for full two days into the Indus River yet neither the fishes nor any other water insect had touched it. All the organs of the body were quite intact without any molestation.

This anecdote was narrated by Baba Karandas Sahib KOTHARI in Vikram Era 1950, by Bawa Sarav dayal in Vikram Era 1956. Seth Tahulmal Company & Seth Moolchand grocer both of Old Sukkur narrated it in Vikram Era 1950; similarly several other aged sadhus and worldly people were relating it.

SATGURU BANKHANDI SAMBHAR

BHAV SANSAR SE UTARAY PAR:

Meaning:-

1 Remember Satguru Sahib Bankhandi,

2 Sail on the terrible ocean (world) safely.

The anecdotes of satguru Poojya Swamiji should be read with unflinching faith and devotion of mind which would be a source of happiness in this world and the Next.

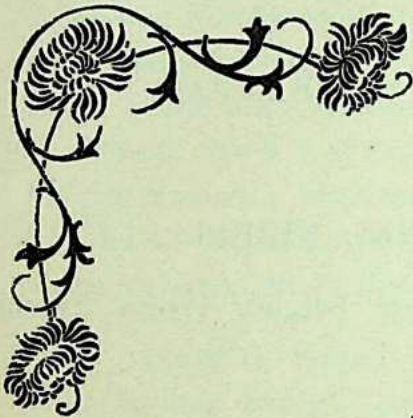
BOLO: SATGURU: BANKHANDI: SAHIB KI JAI:

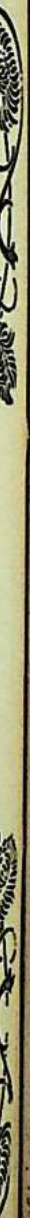
BOLAY: SO NIHAL:

SATGURU: BANKHANDI: KIRPAL: .

THE END of miracles manifested by Satguru Poojya Swami Bankhandi Sahib.







श्रीमान महाराज विष्णुदास जी उदासीन
श्री साधु बेला तीर्थ, सक्कर (सिन्धु)



SRIMAN MAHARAJ VISHANDASJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND.)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

MAHARAJ

VISHINDASS

SABIB

GURSAKHI (ANECDOTE) No. 251

On Besakh Sudi Beej (2nd) of Vikram Era 1896, Bhai Bhojomal resident of village NASAR district Hyderabad Sindh came to Sri Sadhbella Tirath Sukkur. After bowing before Gadi Sahib he got Tilak mark on his forehead and then bowed before Mahraj Vishindas Sahib. Thereupon Mahraj Vishindas asked Bhojraj about his welfare and he mentioned the names of Bhojraj's father and brothers, and enquired about their welfare also. On this Bhai Bhojomal clasped both his hands and entreated Mahraj Vishindas Sahib, " Sire, have you seen my father and brothers. " ? On this Mahraj Vishindas replied in negative. Bhai Bhojomal again entreated Mahraj Vishindass, " Sire, how do you know the names of my brothers and father, as they have never come to this place . On this Mahraj Vishindass gave no answer and remained in silence. Other persons who were sitting close by at that time, spoke to Bhojraj. " This Mahatama has also as usual mentioned to us the names of our brothers and fathers & others without knowing them. Such a blessing has been bestowed on him by Poojya Sideshwar Swami Bankhandi Sahib; therefore this Mahatama (Mahraj Vishindass) by knowing one's heart's secrets immediately mentions the names etc. " On hearing this Bhai Bhojomal stated, BRAVO: HAIL:" and went away.

Note:- At this stage the ENGLISH had not yet taken possession of the Sindh Province, nor was there Railway line, hence people travelled very seldom from one place to another.

This anecdote was narrated by Bhai Tejomal vegetable supplier aged

श्रीमान महाराज विष्णुदास जी उदासीन
श्री साधु बेला तीर्थ, सक्कर (सिन्धु)



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Note:- At this stage the ENGLISH had not yet taken possession of the Sindh Province, nor was there Railway line, hence people travelled very seldom from one place to another.

This anecdote was narrated by Bhai Tejomal vegetable supplier aged

ninety years in Vikram Era 1950, and by Seth Phagunmal Gungwar (who had heard it from his father) in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 252.

On Kati Wadi Chodas (14th) of Vikram Era 1897, Mahraj Vishindass Sahib spoke to his devoted follower, named Dasumal residing at Rohri in dream, " You have been serving us whole-heartedly but you have not taken any GURU MANTAR (Religious instruction), hence you must have your Guru (Religious teacher)".

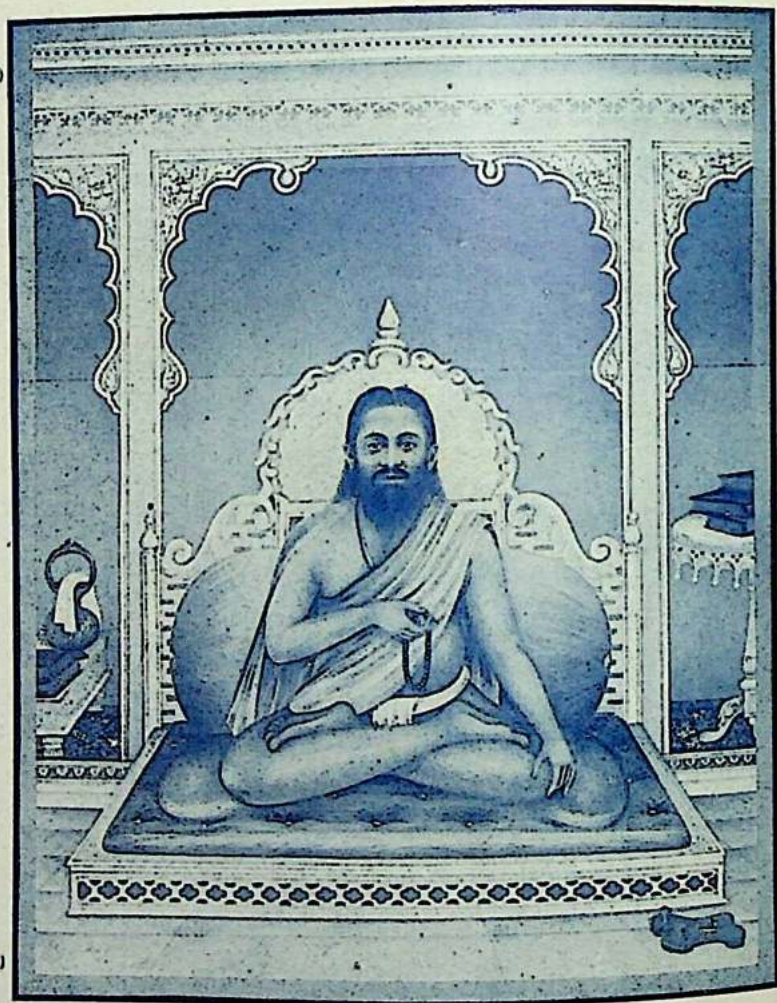
Next day morning, Dasumal came to Sri Sadhbella Tirath Sukkur and after bowing to Mahraj Vishindass Sahib entreated, " Sire, thou hast revealed to me last night in the dream, hence pray, get me a GURU (religious teacher) yourself ". Thereupon Mahraj Vishindass took Dasumal before Poojya Swami Bankhandi Sahib and entreated Poojya Swami on his behalf, " Sire, kindly grant this man GUR MANTAR OF BRAHMSANBANDH (connection of soul with God)". Poojya Swami Bankhandi Sahib accepted the request of his devoted disciple Mahraj Vishindass and gave GUR MANTAR (Religious instruction) to Dasumal, with a blessing that he would have always in mind the remembrance of the name of God coupled with loving devotion & ardent worship, which exactly happened so.

Dasumal dedicated his TAN, MAN DHAN (his body, mind and riches) to Poojya Swami Bankhandi Sahib and passed the rest of his life in Sri Sadhbella Tirath Sukkur by serving at the water-stall.

This anecdote was narrated by Dasumal's son and Seth Chatanani Jotwani and Mahant Gangaram (all three residents of Rohri), in the month of Besakh of Vikram Era 1951.



श्री स्वामी हरिनारायणदास जी उदासीन
श्री साधु वेला तीर्थ, सक्कर (सिन्धु)



SRI SWAMI HARNARAYANDASJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND).



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI

HARNARAINDASS

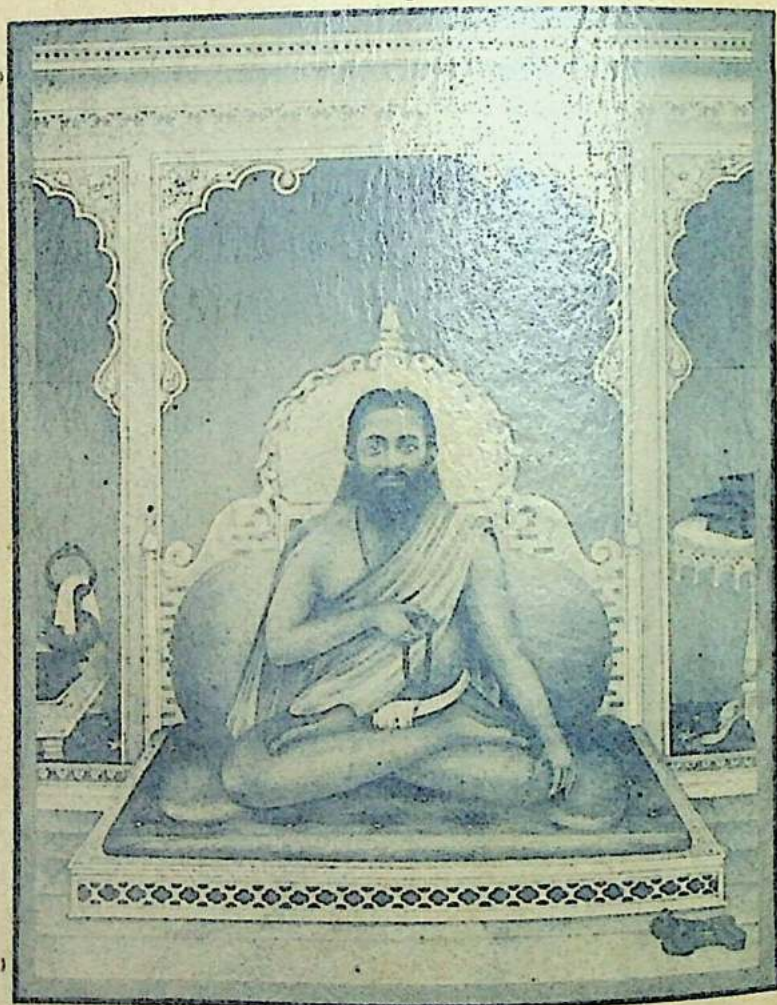
SAHIB

GURSAMANI (ANECDOTE) No 253

Swami Harnaraindass had long arms and his DORAS (the fleshy part of upper arm) were also long ones. His body was heavy. His complexion was beautiful like gold. His stomach was smooth and he was strong in body. He had " JATAOON " (long knotted hair) on his head and thick eye-brows. His voice was a little hoarse but bold. He was about 6 feet in size. He was born in MARWAR country at Jesselmere in the house of one KHASHTRIYA THAKOOR ". He was of medium body but strong. His face was broad with large eyes and sharp eye sight. He had a broad chest, beautiful beard, strong muscles and navel a little higher. His head was round and the feet heavy. The nails of his hand were reddish, his of medium size and nostrils pretty. He always tied one ANGOSHA (a loin cloth) round his waist. When he shouted, it struck terror into the heart of the people. All his teeth were intact, and lips medium red. He had power in his words. Whatever he uttered, it came to pass. His hands were heavy and himself fearless with brilliant eyes.

On Kartak Sudi Beej (2nd) of Vikram Era 1911, one Seth Sajandass owner of Larkana came to Sri Sadhbella Tirath before Swami Harnaraindass Sahib and entreated him, " Sire, my father is suffering from GURSAM " (inflammation of the brain), pray, bless him for relief from his sufferings ". There upon Swami Harnaraindass gave him BHABHUTI (sacred ashes) and spoke to him, " Poojya Swami Bankhandi Sahib is omnipresent and if your father applies this BHABHUTI to his forehead by meditating on His (Bankhandi Sahib's) name, he will be alright ". Sajandass with the firm faith in Swami Harnaraindass' wordings

श्री स्वामी हरिनारायणदास जी उदासीन
श्री साधु बेला तीर्थ, सुककर (सिन्धु)



SRI SWAMI HARNARAYANDASJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND).



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI

HARNARAINDASS

SAHIB

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to Larkana and acted according to the instructions, when his father became allright. He came to Sri Sadhbella Tirath Sukkur with all his family members and brought with himself provision viz: flour, pulse, rice, ghee and spices etc: from New Sukkur for Sri Sadhbella Tirath BHANDAR (provision)". He placed Rs: One hundred and twenty five before Pooja Swami Bankhandi Sahib as a pious offering and Rs: One hundred before Swami Harnaraindass and thus after getting blessings he went back to his residence.

This anecdote was narrated by Mukhi Thaconmal of Larkana, and Dayaram Jajik (both had heard from their respective fathers) in Vikram Era 1950; and Tolaram grocer of Larkana (who had heard from his father) narrated to us in Vikram Era 1960.

GURSAKHI (ANECDOTE) No 254.

From Chet Sudi Beej of Vikram Era 1922 to Chet Sudi Beej of Vikram Era 1924, viz: for full two years, there was a severe famine at Jodhpur, Jessalmer and Marwar sides. Several marwaris came to Sindh Province and several of them were fed daily by Swami Harnaraindass Sahib in Sri Sadhbella Tirath on the island below Raj Ghat with KHICHINY (Rice and pulse cooked together) and pickle. When again famine appeared from Vikram Era 1927 to 1929 in above places as well as in Kabul and Kandhar sides, hundreds of famine stricken were fed daily by Swami Harnaraindass Sahib as before, and thus by such noble action Swami Harnaraindass Sahib was called " GHARIBANWAZ " supporter of the poor and was famous by the above title.

This anecdote was narrated by Baba Karandass KOTHARI and steward Bhai Bhawandas and Bawa Chetan perkash Ghullianwalla (all the three above) in Vikram Era 1951. Similarly several old & aged sadhus and worldly people of New Sukkur, Old Sukkur and Rohri of that old time were relating it.

GURSAKHI (ANECDOTE) No. 255.

On Jeth Sudi Teej (3rd) of Vikram Era 1922, Swami Harnaraindass Sahib went to jungle by boats taking with himself several boatmen, and Bakhroos (resident of BUKKUR) to collect fuel. After the collection of fuel when they returned, Swami Harnaraindass Sahib

noticed that there was very little provision left in store room, while all were very hungry. On this Swami Harnaraindass Sahib ordered BHANDARIS (food preparers) to prepare "CHOORIMO" (preparation of flour, sugar and ghee.) and cover the same with CHADAR (cloth sheet) of Poojya Swami Bankhandi Sahib.

Swami Harnaraindass Sahib sprinkled a little water over the cloth sheet and shouted, "POOJYA SWAMI BANKHANDI SAHIB KI JAI": and ordered BHANDARI not to raise the cloth sheet till all had satisfied their appetite. The BHANDARI did so and when all were fully satisfied, the cloth sheet was removed & the vessel containing "CHOORIMO" was seen full as it was before and the same was distributed among Hindu Bakhroos and boatmen who while eating on their way to their homes, took the remaining to their houses.

This anecdote was narrated by Jumiro and Rahimdino boatmen in Vikram Era 1956 and Deomal and Chandoomal "BAKHROOS" related the same in Vikram Era 1962 as they had accompanied Swami Harnaraindass on the above occasion.

GURSAKHI (ANECDOTE) No. 256.

On Sawan Sudi Purnima (15th) full moon day of Vikram Era 1922, Tilokomal milk seller of Old Sukkur was coming from Rohri at 10 P. M. through the RIVER INDUS on Seenah (wind-skin) to Sri Sadhbella Tirath with a jar full of milk. The river was fully swollen, and after passing through the whirlpools of SHER GORHA, JAMALO GHAT, he was entangled in that CHAKAR TIRATH of Sri Sadhbella. He had many rises and falls like a drowning man and was crying loudly, "OH Poojya Swami Bankhandi Sahib, If thou art omnipresent, pray, help me in this difficulty as I am now dying". Hearing the cries of Tilokomal, Swami Harnaraindass Mahraj immediately sent 2 or 3 Sadhus on wind-skin for his aid, and by remembering the holy name of Poojya Sudeshwar Swami Bankhandi Sahib, Tilokomal reached safely on Bombay Ghat of Sri Sadhbella Tirath. Owing to many rises and falls into the water, Tilokomal lay senseless. Swami Harnaraindass administered to him BHABHUTI (sacred ashes) of Poojya Swami Sudeshwar Bankhandi Sahib and affixing a mark on his forehead, brought him to his senses. After this Swami Harnaraindass Sahib enquired from Tilokomal what the matter was. Thereupon Tilokomal after bowing down

at the feet of Swami Harnaraindass stated, " True Sire, Poojya Swami Bankhandi Sahib Mahraj with one of his hands caught hold of milk jar and with the other he held me up by the upper part of my arm and dragged me to the Ghat. I know nothing beyond this." By this time the sadhus who were sent for rescue of Tilokomal also returned. Tilokomal gave rupees Five for KANAH PERSHAD and rupee One and annas four as ARDAS (both as pious offerings) and was stating, " DHANIYA: DHANIYA: Well done, thou hast saved my life ". After this whenever Swami Harnaraindass Sahib ordered Tilokomal to bring milk he did not bring it on wind-skin, but in a small boat and regularly paid his humble homage to Sri Sadhbella Tirath on every Sunday. But from Vikram Era 1950 he attended Sri Sadhbella Tirath daily with strict regularity.

This anecdote was narrated by Tilokomal personally in Vikram Era 1957 and Bawa Haridas Langra related the same in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 257.

On Mangh Sudi Giaras (11th) of Vikram Era 1922, One Gianchand Resident of Shikarpur came before Swami Harnaraindass in Sri Sadhbella Tirath. He was aged about 24 years. Swami Harnaraindass enquired from him about his residence. Gianchand answered, "Sire, originally I belong to Shikarpur, but I was born in KANDHAR (AFGHANISTAN) where my parents live". Gianchand then entreated Swamiji that his memory was so dull that he could not remember any scripture by heart. Thereupon Swamiji spoke to Gianchand, " Begin with Poojya Swami Bankhandi Sahib's name, and in obedience to our order attend attentively to reading, when you will remember every thing by heart". On this blissful utterance of Swami Harnaraindass Sahib, Gianchand began reading " GIRANTH SAHIB " (Hindu religious book) by heart, and read it for the whole day. Other persons sitting close by, listened to him. Next day some one asked Gianchand about some verses from different pages of GIRANTH SAHIB, to which he replied by reciting pages by heart. Looking to this grace of Swami Harnaraindass Sahib on Gianchand, all Sadhus and worldly people were quite astonished and all began to praise and admire Swami Harnaraindass Sahib. After this Gianchand bowed down to Swami Harnaraindass Sahib and with permission left for KANDHAR.

This anecdote was narrated personally to the author in Vikram Era 1953 by Jawaharsingh & Morusingh (both brothers) who listened to the daily recital by Gianchand by heart from GIRANTH SAHIB at

KANDHAR. Jodharam Kandhari and Parsram Kandhari related the same in Vikram Era 1954 & 1960 respectively.

GURSAKHI (ANECDOTE) No. 258.

On Kati Wadi Ashtami (8th) of Vikram Era 1923, Diwan Girdharimal of Hyderabad Sindh (eldest brother of Swami Herpershad Sahib) who was the faithful devotee came to Sri Sadhbella Tirath Sukkur and bowed to Swami Harnaraindass Sahib. He had with him one Seth Parsram Khanchandani. Both intended proceeding to Hardwar to witness KUMBH FAIR " which was to be held shortly.

In view of the huge crowds taking their full meal during PANGAT, Seth Parsram thought in his mind that the expenses of that ASTHAN must be very heavy, hence some thing ought to be paid there as an oblation. After Darshan when Seth Parsram was about to start, Swami Harnaraindass Sahib perceiving Seth Parsram's interior thought, spoke to him, " Why are you in such a hurry to go. Take some food and then you may go. Poojya Swami Bankhandi Sahib's treasures are always full. Have no concern about this place. A sum of Rs: thirty is but a drop in the ocean and will not meet the expenses of this ASHRAM." On this Seth Parsram thought that he had Rs: Thirty with himself and had also desired to pay the same as oblation. Seth Parsram knowing Swami Harnaraindass as an "ANTARYAMI" (Knower of hearts) bowed on his feet and admired him. He also related the same to Diwan Girdharimal. Seth Parsram at that moment took out Rs: Thirty from his pocket and prayed for acceptance. Thereupon Swami Harnaraindass spoke to Seth Parsram, " Keep this amount with yourself as you will require it for the expenses of journey. You may remit the same from Gambat." Obeying Swamiji's order, Seth Parsram remitted Rs: Thirty from Gambat.

Note:-- The above Seth Girdharimal & Parsram had come to New Sukkur to pay their humble homage to Swami Herpershad Sahib in Tulsa's garden, wherefrom both accompanied Swamiji and went to Hardwar to witness KUMBH FAIR to be held there in Vikram Era 1924.

This anecdote was personally related by Diwan Girdharimal to the author in Vikram Era 1957 at Hyderabad Sindh. Also Seth Parsram Khanchandani Larai caste Dhondi of Gambat related it in the same Era to the author at Bombay.

GURSAKHI (ANECDOTE) No. 259.

On Jeth Sudi Choth (4th) of Vikram Era 1924, Swami Harnaraindass Sahib went to take bath on KUSHAWARAT GHAT of Sri Sadhbella Tirath. A short time before Swamiji's arrival on the above ghat, some Sadhus of Sadhbella Tirath had gone to small Sadhbella by boat to catch some logs floating in the river. Swami Harnaraindass Sahib after a bath at the above ghat sat on his buttocks with his eyes closed in TAPASIA (Meditation) on the surface of the water and reached small Sadhbella. It was the monsoon season and the river was also flowing in the full velocity. When Sadhus standing at the small Sadhbella saw Swamiji coming over the River Indus in the posture of Tapsia without any support they cried in joy and shouted, " JAI MAHRAJ: JAI MAHRAJ: (well done) " and all bowed down to him and entreated, " True Sire, even DARAYA SHAH (the water deity) is under your control, so your body. You have reached here in TAPASIA over the river without any prop. Your doings are known to you ".

This anecdote was narrated in Vikram Era 1946 by Bawa Sewadas NANGA Udasin who was an eye witness to this miracle. Bawa Ekandas Udasin who had heard from other aged Sadhus related it in Vikram Era 1948. Bawa Haridas Langra related the same in Vikram Era 1949 and so Bawa Chetan Perkash CHIRIAN WALLA in Vikram Era 1945. Similarly several other Sadhus did it in Vikram Era 1950.

GURSAKHI (ANECDOTE) No 260.

On Besakh Wadi Teej (3rd) of Vikram Era 1926, a Sadhu by name Sugriv gir came to Sri Sadhbella Tirath Sukkur, oppressed by pangs of hunger, as he had taken no food for the last 3 or 4 days; for, by begging at one place he had not been able to satisfy his hunger. He knew full well that in that " ASHRAM " Swami Harnaraindass Sahib was ANTARYAMI (heart's knower) and Poojya Sideshwar Swami Bankhandi Sahib's blessing was upon him and that Goddess ANNA PURNA DEVI had revealed herself to him and so he would feed him to satiety. Knowing the interior object of Sugriv gir, Swami Harnaraindass Sahib told him what had brought him there. Swami Harnaraindass Sahib's hands being so very blessful and miraculous, that with one handful of provision he could satisfy the hunger of any one, he gave only one handful of provision to Sadhu Sugriv gir, who thought within his mind that that much would never suffice to

satisfy his appetite. But to his amazement he could not eat even that much and so looking to the blessing of Swamiji's hand, he fell on his feet stating, "Thou art omnipotent and whatever I had heard, the same I saw now with my own eyes".

This anecdote was personally narrated in Vikram Era 1948 to the author by the Sadhu Sugriva gir himself, who was serving on water - stall in Sri Sadhbella Tirath. Seth Awatmal Matlani of New Sukkur related the same in Vikram Era 1954 and Swami Achal Pershad Sahib mahant Sahib of Sri Sadhbella Tirath related it in Vikram Era 1966, at Hardwar HALF (½) KUMBH FAIR.

Note :— Similarly on Phagan Sudi Chodas (14th) of Vikram Era 1920 when workmen of Sri Sadhbella were off from their duty, and Swami Harnaraindas Sahib was giving them " PHULKAS " (Chapaties), the attention of workmen was drawn to the wooden pan in which a few chapaties lay and whereas Swamiji was distributing the same with his blessed hands. With the distribution of chapaties their quantity went on increasing. When all the labourers had received their food they were talking among themselves. that whatever quantity of chapaties they had seen before in the vessel, the same still lay there and that they had received much more than what was seen now in the vessel. Seeing this miracle all cried in joy, " BRAVO Sahib, thou art master of blessing ".

The above anecdote was narrated by Chandoomal & Daoomal artisans in Vikram Era 1962.

GURSAKHI (ANECDOTE) No. 261.

On Mangh Sudi Choth (4th) of Vikram Era 1926 Swami Harnaraindas Sahib went to Dhalla village, where an old devotee of his was lying ill. A messenger was sent to Swamiji by one of his relatives hence Swamiji had an occasion to go to the above village. On the way one syed named Turafdin " MEHAR " (keeper of buffaloes) met Swamiji with whom he had some religious discourse, after which Swamiji went directly to the above village. Turafdin had to go to New Sukkur on business so after passing through Old Snkkur he came on ferry ghat of Sri Sadhbella Tirath where the above syed said to Nooral boatman that Swami Harnaraindas Sahib was seen by him near DHALLA Village. On this Nooral

boatman told him that Swamiji had not left Sadhbella that day at all. How could he say so. Thereupon Turafdin went to Sri Sadhbella Tirath where to his utter amazement he saw Swami Harnaraindass sitting. Syed told Nooral boatman that that day Swami Harnaraindass Sahib was near Dhalla Village. Turafadin further stated that he saw Swami Harnaraindas still going far away towards jungle side, and yet how he could be here. The boatman spoke to syed Turafdin, "Swami Harnaraindas HAS NEVER MOVED TODAY from Sri Sadhbella, What makes you persist in this behalf". ? Hearing the above conversation, Swami Harnaraindas called syed Turafdin and asked him, "What are you thinking of". ? Thereupon syed Turafdin after clasping both his hands stated "Oh Supporter of the poor, your secrets are known to your holiness only, they are beyond my comprehension. Today morning you met me outside DHALLA Village, whereas the boatman asserts that YOUR HOLINESS HAD NEVER MOVED TODAY FROM SRI SADHBELLA, what I see and hear is quite strange and wonderful". Thereupon Swami Harnaraindas spoke to syed Turafdin, "Don't you pry in this matter". After this syed Turafdin kissed Swamiji's holy feet and after bowing down, he went away stating, "To the extent to which I saw Poojya Swami Bankhandi Sahib miraculous, to the same extent I see his disciples and so exactly he is".

The above anecdote was narrated by Seth Dharamdas Tahilramani jaggery merchant of Old Sukkur in Vikram Era 1955. Maistry Arbab son of Panjal caste Datiro of Old Sukkur related it in Vikram Era 1956. Bhai Bagamal Dal merchant of New Sukkur (who originally had heard from Mahant Sitaldas of Dwarka Puri) related it in Vikram Era 1964.

GURSAKHI (ANECDOTE) No 262.

As usual on Asu Sudi Panchami of Vikram Era 1928, the ROT PERSHAD (food made of mixture of flour, sugar and ghee) in memory of GURU SRI CHANDRA MAHRAJ was prepared in Sri Sadhbella Tirath. On this day all the Sadhus and other worldly people entreated Swami Harnaraindas Sahib stating, "Thou art omnipotent and master of all powers, and hast taken incarnation on this soil for the welfare and salvation of the people. Poojya Swami Bankhandi Sahib in his life time had shown several miracles to us. Even now Poojya Swamiji is omnipresent, and thou art his incarnation. Kindly give us a taste of that internal light and

revelation of that glory". Thereupon Swami Harnaraindas meditated upon Poojya Swami Bankhandi Sahib and spoke to all Sadhus and other worldly people, "Take out the cloth sheet from the top of the "Deg" (Cauldron) and look into it". In obedience to Swamiji's orders the cloth cover was removed, when lo ! they saw the imprint of the right hand of Poojya Sideshwar Swami Bankhadi Sahib on "ROT PERSHAD" lying in the cauldron. All the Sadhus were greatly amazed and stated that before putting cloth cover over the cauldron they had minutely inspected it and that no imprint was seen before by them and besides Swami Harnaraindas Sahib was also sitting far away in meditation. They were lucky enough to have the revelation of the right hand of Poojya Swami Bankhandi Sahib. All the Sadhus and worldly people purified their eyes with the sight of "Panjo Sahib" right hand imprint of Poojya Swami Bankhandi Sahib and after the worship of "ROT PERSHAD" it was distributed amongst the sadhus & worldly people who were present in Sri Sadhbella Tirath and all were admiring and praising Swami Harnaraindas Sahib.

On the night of the same day Poojya Sudeshwar Swami Bankhandi Sahib revealed himself in a dream to Swami Harnaraindas and stated, "Don't you have this experiment again owing to KALIYUGA." On the next morning Swami Harnaraindas Sahib related his previous night's dream to all Sadhus and other regular devotees.

The above anecdote was narrated by Mahant Alakhram of Old Sukkur in Vikram Era 1951. Mahant Kalyandas of Old Sukkur related the same in Vikram Era 1954. Seth Gokaldas Gudami of New Sukkur related it in Vikram Era 1955, similarly several other Sadhu and worldly people were relating it in the same tune and stating that Poojya Swami Bankhandi Sahib was of the constitution of which his "PANJO" the imprint of his hand was.

GURSAKHI (ANECDOTE) No. 263.

Two sadhus namely Bhagatram of Missi Village and Ayaram of Joti village both were living in Sri Sadhbella Tirath before Swami Harnaraindas and both were affectionate and devoted disciples of Swami Harnaraindas Sahib. On Kati Wadi Ekam of Vikram Era 1920 Swami Harnaraindas Sahib started for pilgrimage towards NASIK SIDE (Godawari) direction and took both the above disciples along with himself.

On the journey Swami Harnaraindaas Shib divulged the secrets to his above disciples that after finishing that pilgrimage he would shuffle off his mortal coil. In that pilgrimage Swami went to Dwarka, Sindhua Puri, Pribhas Khetter, Jhunagharh, Baroach, Surat and after passing through Bombay when on Poh Wadi Ekam of Vikram Era 19-8 Swami arrived at Godawari (Nasik) he halted in the ASHRAM (Residence) of one Udasin Mahatama. After some religious discourse the Udasin Mahatama requested Swami Harnaraindas Sahib to show some miracle. Thereupon Swami Harnaraindas Sahib spoke to Udasin Mahatama that a miracle excited the wrath of God, but if he still desired he might close his eyes, which he did. After a while Swamiji spoke to Udasin Mahatama to open his eyes and on opening the same he saw food preparation of thirty varieties placed before him. Swami Harnaraindas then spoke to Udasin Mahatama to eat whatever he liked. After taking the food Udasin Mahatama entreated Swami Harnaraindas Sahib, "Sire, God gives me food daily of different varieties but I intend to see some sacred place and desire to see Sri Sadhbella Tirath Ashram, as I visited that Ashram several years ago and am desirous to visit it again". Thereupon Swami Harnaraindas spoke to Udasin Mahatama to close his eyes again which he did. After a while when he opened his eyes, the Udasin Mahatama bowed at the Holy feet of Swami Harnaraindas Sahib and stated, "With your glory and blessings I saw Sri Sadhbella Tirath, where I saw mahraj Sandha Sahib reciting scripture of SHRI MAD BHAGWAT chapter 10 regarding the battle of SRI KRISHNA and SHISHPAL". This story was also heard by the Sahib who accompanied Swami Harnaraindas Sahib. From Nasik Swami Harnaraindas Sahib started on Poh Wadi Teej (3rd). Swamiji arrived at TIMBIK NATH near Godawari on Poh Wadi Choth (6th). Swamiji left TIMBIKNATH and came back to Nasik on the same day. Swamiji remained for 4 days Viz: Choth (6th), Satmi (7th), Ashtmi (8th) and Naumi (9th) at Nasik and on Dasmi (10th) Swamiji started from Nasik by train and after visiting OM ANKLESHWAR, UJJAIN, and CHATTAR KUT, Swamiji arrived at PRYAG RAJ. From there Swamiji visited GYAJI, HARI HAN KHEJAR, KASHI, AJUDEHIYA, and then reached Muradabad where Swamiji had bath in RAM GANGA. Swamiji then reached Lucknow where Swamiji had a bath in GOMTI and then arrived in HARDWAR. From HARDWAR Swamiji went to RIKHIKESH and came back to HARDWAR. From HARDWAR Swamiji went to DELHI, AGRA, MATHRA and came back to

to KURU KHETTRA. From there Swamiji came to Amritsar and then arrived at Sri Sadhbella Tirath Sukkur on Cheth Wadi Umavas (the last day of dark fortnight) of the same Era. Bawa Ayaram Panjabi Johi walla enquired from Mahraj Santdas Sahib about the date of reciting scripture of Sri Krishna's battle with Shashpal which came out to be correct as also the visit of Udasin Mahatama of Nasik to Sri Sadhbella was corroborated.

The above anecdote was narrated by Seth Hukumatrai contractor of new Sukkur; and Seth Lakhomal molasses merchant and Mukhi Dharamdas (both of Old Sukkur) narrated it in Vikram Era 1951.

Note:— Similarly on Besakh Wadi Teej (3rd) Of Vikram Era 1928, Bawa Ayaram a faithful devotee of Swami Harnaraindas Sahib entreated, "True Sire, as with thy blessing the darshan of Sri Sadhbella Tirath was enjoyed by Udasin Mahatama at Nasik, similarly I desire this day that of "AKHAIY TIRTIYA (the greatness of which is mentioned in Shashtras) and a bath in the Ganges at Hardwar today."

On this Swamiji took Bawa Ayaram inside the temple of GODDESS ANNA PURNA and made him sit at ease on his buttocks and ordered him to close his eyes and revealed to him Hardwar. On opening his eyes Ayaram stated that, that day at Hardwar he had a bath in the Sacred Ganges and after the bath he halted in NANIK WARA where the scripture of RAMAIN was being recited, the chapter of SRI RAMCHAND'S Marriage, which he related to Swamiji. Thus Bawa Ayaram was greatly satisfied to see his wishes fulfilled and was praising and admiring Swami Harnaraindas Sahib stating, "Thou art omnipotent and omnipresent."

Both the above anecdotes were narrated by Bawa Aya Ram resident of Johi in Vikram Era 1950 and 1952 respectively.

GURSAKHI (ANECDOTE) No. 264

On Jeth sudy Giaras (11th) of Vikram Era 1929, Sri Bhagarithi MOTHERGANGES revealed herself in dream to Swami Harnaraindas Sahib in SRI SADHBELLA TIRATH stating that as Poojya Sideshwar Swami Bankhandi Sahib manifested her at Hardwar Ghat of Sri Sadhbella Tirath in Vikram Era 1912 on the eve of HARDWAR KUMBH FAIR DAY, similarly he might also manifest her in the new well to be sunk in Sri

Sadhbella Tirath for the confirmation of the faith of the people for ever. In token of her presence she would be found in the form of water in a sealed KARMANDAL (water pot used by ascetics) and that KARMANDAL should be personally opened by his holy hands. On the next day BAKIS (12th), Swami Harnaraindas Sahib imparted the news of his dream to his principal sadhus who all supplicated Swami Harnaraindas Sahib to sink a well in Sri Sadhbella Tirath. Swamiji replied that owing to the swell of the Indus River on account of monsoon season, the work of sinking the well could not be done then but in winter season when the water would subside; but he would not live upto winter season and would shuffle off his mortal coil on BADO WADI SATMI (7th) of Vikram Era 1929; hence he was leaving the instructions, with the site chalked out for sinking the well and with the blessings of Poojya Swami Bankhandi Sahib Maharaj, the work would be completed as it was his (Poojya Swamiji's) own work.

The same year on Akhar Wadi Beej (2nd) on the anniversary day of Poojya Sideswar Swami Bankhandi Sahib, Swami Harnaraindas Sahib on the site of the present CHUNDER KUP (well) which is still in existence near the kitchen house, after removing the jungle drew a circular line, which included the site of the present domed shed and ordered that within that boundary line a well was sunk, SRIRI BHAGARATHI GANGES would be manifested and she would appear in the form of water in a sealed KARMANDAL which would be found on the site during excavation. In Vikram Era 1930 Swami Harparshad Sahib sunk the well on the fixed site where one sealed brass KARMANDAL full of water was found in the ground. Swami Harparshad Sahib opened the Karmandal and poured the water there-of into the well and kept that brass Karmandal also in the well. That Karmandal could be seen upto Vikram Era 1937 into the well. BOLO GANGA MAI KI JAI.

The above anecdote was narrated by Seth Issardas of Ranipar Mahant Ayaram resident of Johi (District Dadu) and Bawa Kewaldas by all the three in Vikram Era 1951. Similarly several other sadhus and other worldly people related in the same tune.

GURSAKHI (ANECDOTE) No. 265.

On Bado wadi Ekam (1st) of Vikram Era 1929, Bhai Moolchand milk seller entreated Swami Harnaraindas Sahib, " True Sire, pray, what

will be the condition of the future days, whether they will be favourable or otherwise". Thereupon Swami Harnaraindas Sahib answered Bhai Moolchand that the reply to his question would be answered by the cauldron of rice there on the fire in the Bhandar (kitchen house). If the rice came out nicely prepared, the future time would also be nice, but if otherwise then the future times too would be hard. When the cauldron was off the fire, it was noticed that rice at the bottom had burnt and spoiled. Thereupon Swami Harnaraindas Sahib stated that the future time would be abnormal and looking to such times ahead, he too was prepared to shuffle off his mortal coil.

Thus Swami Harnaraindas Sahib corroborating his previous announcement, gave up the ghost on Bado wadi Satni (7th) of Vikram Era 1929 at 2 P. M. at the age of 80 years.

The above anecdote was narrated by Haroomal milkseller (who had heard from his father Bhai Moolchand) in Vikram Era 1951. Bhai Deoomal, a regular daily visitor to Sri Sadhbella Tirath, who had heard from his father Pinjomal, and Moolchand mentioned above, related it in Vikram Era 1953.





श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI

HARPARSHAD

SAHIB

GURSAKHI (ANECDOTE) No. 266

On Jeth Sudi Beej (2nd) of Vikram Era 1921, a distressed soul namely Bhai Bhojomal came to Sri Sadhbella Tirath and after bowing down to Swami Harparshad Sahib entreated, "True Sire, I have sought your shelter; pray, fulfil the desire of my mind". Swamiji knowing by means of his intuitive powers the desire of the supplicant said to him, "These three Banian trees which you see were implanted by Poojya Swami Bankhand Sahib's own hands and are like KALAP BRICH (coral tree); go there and supplicate underneath for your heart's desire which would be fulfilled." The distressed person by keeping faith in Swamiji's wordings did so for relief from the trouble and when his desire was gratified, he placed Rs: 125/- (one hundred and twenty five) before GADI SAHIB as an oblation and entreated by clasping both his hands, "No doubt these Banian trees are as KALAP BRICH (coral trees) and whoever with his pure heart entertains a desire, it is sure to be fulfilled. We people are fools wanting in faith and we have no knowledge of the fact, that the LORD works through his saints and divine devotees on this earth". Saying this he bowed before Swami Harparshad Sahib on GADI SAHIB, and after getting the holy gift went away to his house.

The above anecdote was narrated by Bhai Santoomal son of aban Bhojraj, resident of Larkana in Vikram Era 1955.

GURSAKHI (ANECDOTE) No 267.

On Besakh Wadi Ekam (1st) of Vikram Era 1921, Seth Odhar das cloth merchant of Shikarpur who was an affectionate follower of Swami

श्री स्वामी हरिप्रसाद जी उदामीन
श्री साधु बेला तीर्थ, सुकुर (सिन्धु)



SRI SWAMI HARPARSAJJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND).

came to Sri Sadhbella Tirath Sukkur to entreat Swami Harparshad Sahib to accompany him to Shikarpur to grace the marriage of his son to be celebrated there. It was the time of the day meal, when Swamiji spoke to Seth Oodhawdas, "Go and sit in PANGAT and have food". On this Seth Oodhawdas entreated, "True Sire, I have not paid anything, on the contrary I may take food of saints. Thereupon Swami Harparshad spoke to Seth Oodhawdas, "This food of Sadhus is JAGPARSHADI (a slice of sacred food) **and must be taken.** Thus Seth Oodhawdas had the food and placed double the amount of the approximate cost of food he had taken and entreated for "ARDAS" (supplication). Thereupon Swamiji spoke to Seth Oodhawdas, "Whatever food you have taken, you have placed double the cost thereof before us". Seth Oodhawdas understood that Swamiji had read his heart's secret and was ANTARYAMI (Heart's knower). Thereupon the Seth entreated Swamiji, "TRUE SIRE, all this is your gift and we eat through the grace of your Holiness."

Swamiji told Seth Oodhawdas, "Very well. We shall reveal ourselves to you at Shikarpur on the marriage day". The marriage was celebrated at Shikarpur on Besakh Sudi Beej (2nd) new moon night, and Swami Harparshad Sahib passed the whole day in Sri Sadhbella Tirath Sukkur and with his "YOG SHAKTI (will power)" revealed himself in the physical body to Seth Oodhawdas at Shikarpur also. While Seth Oodhawdas placed some cash before Swamiji as an oblation, Swamiji told Seth Oodhawdas to remit the amount to Sri Sadhbella Tirath Sukkur when convenient. Thus Swami Harparshad Sahib revealed himself to his affectionate devotees at their residence.

The above anecdote was narrated by Seth Khushiram son of Seth Hukmatmal Shikarpuri caste Gaba in Vikram Era 1960.

Note:- Swami Harparshad Sahib had learnt method of YOGA STUDY from Poojya Swami Bankhandi Sahib.

GURSAKHI (ANECDOTE) No. 268

On Chet Wadi Ekam (1st) of Vikram Era 1929 a Bhatni Brahman lady of Larkana came to Sri Sadhbella Tirath, where she plucked some leaves from Banian tree named VISHNU to the West of the GADI SAHIB. The lady was with her husband and Swami Harparshad Sahib

was sitting on GADI SAHIB at the time. After plucking the leaves the lady had an immediate demoniacal seizure. Both the husband and the lady demanded pardon from Swamiji which was granted coupled with the warning against plucking the leaves in future. Swamiji ordered the demon to release the lady from his seizure. She was restored to her normal health, and after bowing down they went to their country. Till such time as the lady was alive she remitted annually Rs: 5/- to the Mahants of Sri Sadhbella Tirath Sukkur for which supplication was made on that occasion in the name of the lady. This Brahman lady expired in Vikram Era 1960.

Note:- Warning is given to all that no male or female should pluck leaves from Banian trees.

The above anecdote was narrated by Bawa Karandas Kothari Sahib in Vikram Era 1951. The above Brahman lady when she along with her husband came to Sri Sadhbella Tirath in Vikram Era 1952, narrated the same personally to the author. Bhai Khushisingh milk seller & Hakim Jessaram both of New Sukkur narrated also in Vikram Era 1954.

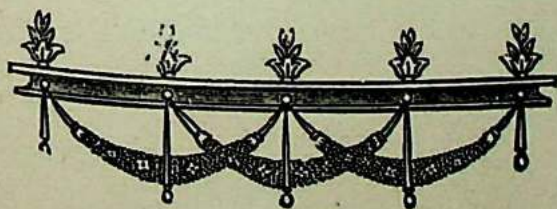
GURSAKHI (ANECDOTE) No 269.

On Akhar Wadi Beej (2nd) of Vikram Era 1935 wife of Bhai Hariomal Tobacco merchant of New Sukkur while getting into boat at Varan Ghat of Sri Sadhbella near the thorny bush fell down into the river and was drowned. At the time of falling she was saying, "OH BABA BAKHANDI SAHIB, save me from drowning". The above lady belonged to a noble family and had many relatives, hence the news of her drowning spread into the city like wild fire, and besides she had ornaments of about two thousand rupees on her body, which entirely bewildered the minds of all her relatives. The lady came out alive in Bindi Forest below syed Bacha Shah's Miani. The husband and other relatives of the lady and the police had a thorough search of her by netting into the water at different places by aid of boats but no clue could be found. When her third day ceremony "TURBAN TYING" was over, a couple of hours afterwards the above lady reached New Sukkur safe on foot with all her clothings and ornaments intact. The people were wonder struck to see her alive. They enquired from her how she was safe and sound when even the third day funeral ceremony of her was performed. Thereupon the lady answered, "Poojya Sideswar Swami Bankhandi Sahib caught hold of my arm, preserving me from deep water, and when we reached shallow water the old bodied MAHATAMA

asked me to go out of water on dry land and to be careful. Thus I walked through water to the bank of river and through his kind blessings I have reached here fearlessly". Looking to this wonderful miracle of Poojya Swami Bankhandi Sahib all the citizens were admiring and highly praising Poojya Swamiji and the relations of the lady in question were congratulating one another on the restoration of Bhai Hariomal's wife quite hale & hearty.

The same day Bhai Hariomal along with his wife came to Sri Sadhbella Tirath where they bowed to Swami Harparshad Sahib who was "Mahant SAHIB" (Successor to the Gadi Sahib) at that time and placed Rs: Five hundred as an oblation on "GADI SAHIB". After this KANAH PARSAD which was prepared on the supplication of Bhai Hariomal was also distributed. Both the lady & her husband bowed before Bawa Karandas Sahib Kothari where they also placed their humble quota as an oblation and after having Parshad & Pakhar they got blessings. Before leaving Sri Sadhbella Tirath Bhai Hariomal begged Swami Harparshad Sahib for preparation of general BANDHARO (feast to Sadhus) at his expense the next day consisting of Ludoos and Kachories & Etc: On the next day the BHANDARO came off accordingly when a cloth sheet and one rupee in cash was given to each Sadhu of Sri Sadhbella Tirath and Bhai Hariomal expressed his deep debt of gratitude to Swami Harparshad Sahib stating, "With the blessings of the omnipresent Poojya Swami Bankhandi Sahib the life of my wife is saved". After this they came home.

The above anecdote was narrated by Dharmoomal (deaf) and Pothoomal singer on cymbal both of New Sukkur in Vikram Era 1950; similarly other old Sadhus and worldly people of those days used to narrate it.





श्री १०८ स्वामी मोहनदासजी महाराज उदासीन
श्री साधुबेला तीर्थ, सक्कर (सिन्धु).



Shri 108 Swami Mohandassji Maharaj Udasin
SHRI SADHBELLA TIRATH SUKKUR (SIND)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री नाथुबेला तीर्थाय नमः

SWAMI

MOHANDASS

SAHIB

GURSAKHI ANECDOTE No. 270

On Jeth Wadi chodas (14th) of Vikram Era 1924, while Sri Swami Mohandas Sahib was " GADIDHAR " (on the Gadi Sahib) of Sri Sadhbella Tirath, a blind man (blind from birth) named Bhui Phe-
roomal resident of Khairpur state came to Sri Sadhbella Tirath and enqui-
red about Swamiji, where he was and what he was doing. A man at that
time sitting close by replied to him that Swamiji was sitting on GADI
SAHIB preparing " PATTALS " (leaf trays). Note:- (In summer
season whatever dry leaves of the Banian trees fall automatically to the
ground due to the wind, they are collected and soaked with water in a pan
for two or three days when " PATTALS " (leaf trays) are made by
Sadhus and worldly people since the time of Poojya Sideshwar Swami
Bankhandi Sahib. Thereupon the blind man requested for a Tilak mark
on his forehead of BHABHUTI (sacred ashes). One of those sitting near by
took the blind man by his hand before Swami Mohandas Sahib and had
him the mark on his forehead. At that time the blind man stated that if
he had light in his eyes he too would have prepared " PATTALS " (leaf
trays) of Swamiji. This was heard by Swami Mohandas Sahib who
ordered to have some leaves placed before him to enable him to render
services towards ASHRAM (residence) of Poojya Swami Bankhandi
Sahib. At the orders of Swamiji, a Sadhu placed some leaves and
" KHIRCHAS " (very fine splinter of wood) before the blind man. There
was some engima in the wordings of Swamiji. For, as soon as the blind
man touched the leaves his eyes were opened, he jumped to his feet in
greatest joy and shouted, " Swami Bankhandi Sahib ki Jai * ".

श्री १०८ स्वामी मोहनदासजी महाराज उदासीन
श्री साधुवेला तीर्थ, सम्मर (सिन्धु).



Shri 108 Swami Mohandassji Maharaj Udasin
SHRI SADHBELLA TIRATH SUKKUR (SIND)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI

MOHANDASS

SAHIB

GURSAKHI ANECDOTE No. 270

On Jeth Wadi chodas (14th) of Vikram Era 1924, while Sri Swami Mohandas Sahib was " GADIDHAR " (on the Gadi Sahib) of Sri Sadhbella Tirath, a blind man (blind from birth) named Bhui Phe-
roomal resident of Khairpur state came to Sri Sadhbella Tirath and enqui-
red about Swamiji, where he was and what he was doing. A man at that
time sitting close by replied to him that Swamiji was sitting on GADI
SAHIB preparing " PATTALS " (leaf trays). Note:- (In summer
season whatever dry leaves of the Banian trees fall automatically to the
ground due to the wind, they are collected and soaked with water in a pan
for two or three days when " PATTALS " (leaf trays) are made by
Sadhus and worldly people since the time of Poojya Sideshwar Swami
Bankhandi Sahib. Thereupon the blind man requested for a Tilak mark
on his forehead of BHABHUTI (sacred ashes). One of those sitting near by
took the blind man by his hand before Swami Mohandas Sahib and had
him the mark on his forehead. At that time the blind man stated that if
he had light in his eyes he too would have prepared " PATTALS " (leaf
trays) of Swamiji. This was heard by Swami Mohandas Sahib who
ordered to have some leaves placed before him to enable him to render
services towards ASHRAM (residence) of Poojya Swami Bankhandi
Sahib. At the orders of Swamiji, a Sadhu placed some leaves and
" KHIRCHAS " (very fine splinter of wood) before the blind man. There
was some engima in the wordings of Swamiji. For, as soon as the blind
man touched the leaves his eyes were opened, he jumped to his feet in
greatest joy and shouted, " Swami Bankhandi Sahib ki Jai * ".

He prostrated himself before Swamiji's holy feet and purified his eyes with their sacred touch. Out of unbounded joy he prepared "PATTALS" (leaf trays) for the whole day. Looking to this miracle all Sadhus and other worldly people who were present there were wonder struck and there were deafening shouts of "Swami BANKHANDI SAHIB KI JAI." He enjoyed the boon of sight till his last moment which was witnessed by the author.

The above anecdote was narrated by Seth Nanoomal iron merchant and Seth Rughumal son of Lahorimal (both of Old Sukkur) in Vikram Era 1953. Bhai Dharmoomal daily vegetable carrier to Sri Sadhbella Tirath related the same in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 271.

On Akhar Sudi Dasmi (10th) of Vikram Era 1925 Seth Phagunmal Gangwani of New Sukkur came to Sri Sadhbella Tirath and having a mark on his forehead sat before Swami Mohandas Sahib. Swamiji reading the secret of Seth Phagunmal's heart told him that since his work had been accomplished by Poojya Swami Bankhandi Sahib, why he was thinking that with the second distribution of the profits in the trade he would place Swamiji's share before him. Swamiji told Seth Phagunmal that he should pay Poojya Swami Bankhandi Sahib's share from the first profit now, and the profit of the second distribution afterwards.

Swamiji further instructed him to keep a pure heart when his future wishes would bear wholesome fruit by the blessings of Poojya Swami Bankhandi Sahib. Seth Phagunmal considering Swami Mohandas as "ANTERYAMI" (Heart's knower) repented and apologized and after bowing down went away to his residence. Next day Seth Phagunmal brought Poojya Swamiji's share of profits along with his own personal oblation and placed the same before Swamiji and also had KANAI PERSHAD prepared and paid Rs. one and annas four for "ARDAS" (supplication) and after getting Pershad and PAKHAR (a piece of cloth) bowed to Swamiji and went to his residence.

The above anecdote was personally related to the author by Seth Phagunmal & Seth Nanoomal (both gangwani) in Vikram Era 1954.

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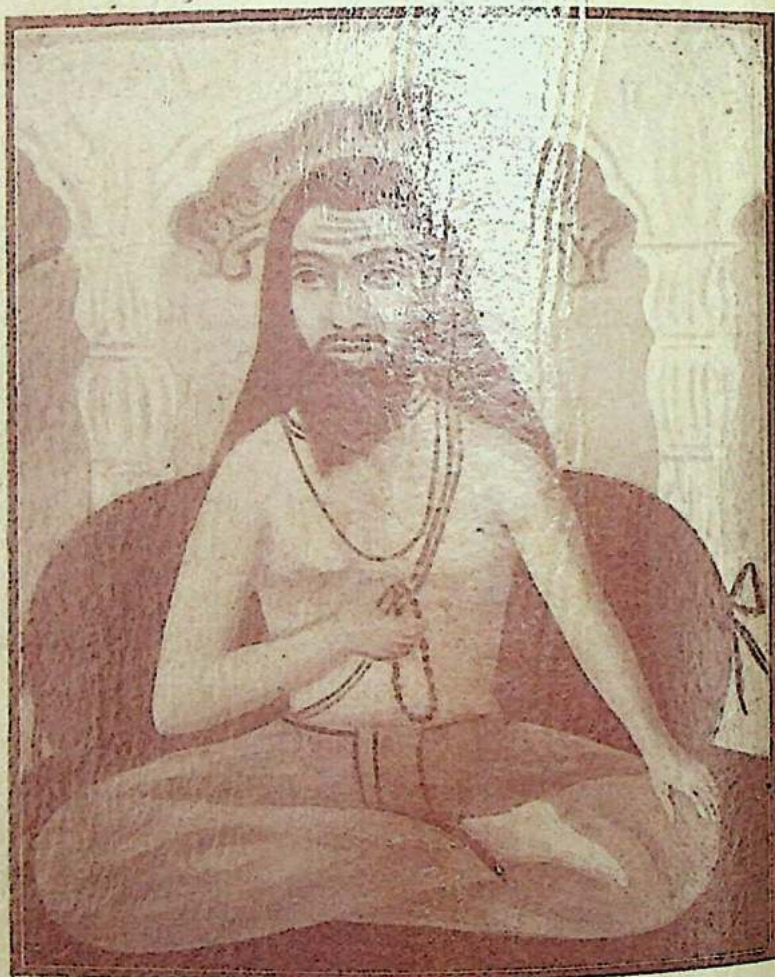
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श्री १०८ स्वामी सन्त दासजी उदासीन
 श्री साधुबेला तीर्थ, सुकूर (सिंधु).



Shri 108 Swami Santdassji Maharaj Udasin
 SHRI SADHBELLA TIRATH SUKKUR (SINDH)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI

SANTDASS

SAHIB

GURSAKHI (ANECDOTE) No. 272.

On Phagun Sudi Beej (2nd) of Vikram Era 1926, Seth Janwahr-mal of Shikarpur came to Sri Sadhbella Tirath while Sri Swami Santdas Sahib was GADI DHAR (on the gadi Sahib) of Sri Sadhbella Tirath. He entreated Swamiji that he was suffering from pain in the whole body. Thereupon Swamiji gave him an amulet and thread of Swami Bankhandi Sahib & ordered him to put it round his neck, when with His blessings his trouble would vanish. By doing this and with the blessings of Poojya Swami Bankhandi Sahib, sethia's bodily troubles disappeared. Whenever above sethia came to Sukkur he invariably came to Sri Sadhbella Tirath for Darshan and brought with himself raw provision for Bhandar and joined the Pangat at the common meal. This habit he maintained till his last moment.

The above anecdote was narrated by Bhagat Bhai Kewalram Kachiwal of Bhagnari in Vikram Era 1952. Bhagat Seth Tejbhandas, Bhagat Seth Paroomal, and Bhai Changomal (all the four brothers) caste Raheja of Old Sukkur related the same in Vikram Era 1956.

GURSAKHI (ANECDOTE) No 273.

The Mukhi of Ghotki Panchayat along with Lala Metharam came to Sri Sadhbella Tirath Sukkur and entreated Swami Santdas Sahib to grace with his presence the marriage of his son to be celebrated at Ghotki on Kartak Sudi Chuth (6th) of Vikram Era 1928 and prayed to accompany him. Swami Santdas Sahib told the Mukhi that in view of

his affectionate devotion he was quite pleased with him and that he would reveal to him there at Ghotki on the above occasion. Lala Metharam who was with the Mukhi prayed that it would be better if he kindly brought all the sadhus with himself as well. Thereupon Swamiji told him that he would reveal to them alone.

It was learnt later on, that on the above date of the marriage Swami Santdas Sahib was for all the time in Sri Sadhbella Tirath Sukkur while he (Swamiji) with his will power revealed himself to mukhi at Ghotki. The devotees of Ghotki were highly pleased at the darshan of Swami Santdas Sahib. When the marriage function was over Swami Santdas Sahib disappeared on the spot. The people of Ghotki searched very much for Swamiji all over but no trace could be found.

After five or six days the Mukhiji accompanied by Lala Metharam came to Sri Sadhbella Tirath Sukkur for Darshan and after bowing they placed their oblation before Swami Santdas Sahib. On ascertaining from Sadhus and other regular worldly devotees they learnt that on the above date Sri Swami Santdas Sahib was for all the time in Sri Sadhbella Tirath Sukkur and had never moved out from there which struck them with wonder and they considered Swamiji as " PERFECT YOGIRAJ " (master of all power).

The above anecdote was narrated to the author by both Mukhi and Lala Metharam of Ghotki in Vikram Era 1950.

Note :- Swami Santdas Sahib was a perfect Yogiraj. On the day of his expiry he bowed before "Gadi Sahib" and narrated to all Sadhs and other regular worldly devotees present in Sri Sadhbella Tirath that that day he would breathe his last, and after the utterance of the above wordings he raised his breathing upwards towards the head and expired on the same day.



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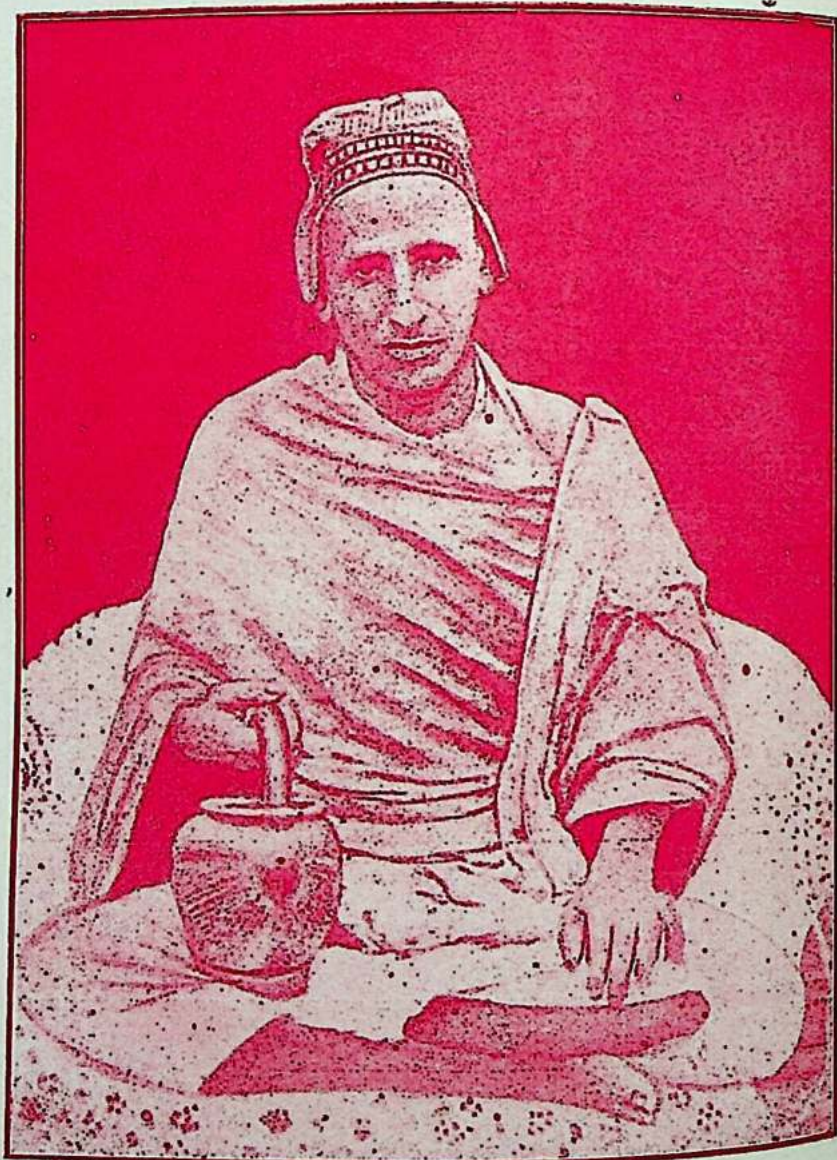
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श्री स्वामी अचल प्रसाद जी उदासीन
श्री साधु बेला तीर्थ, सक्कर (सिन्धु)



SRI SWAMI ACHAL PARSADJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND.)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI ACHAL PERSHAD SAHIB

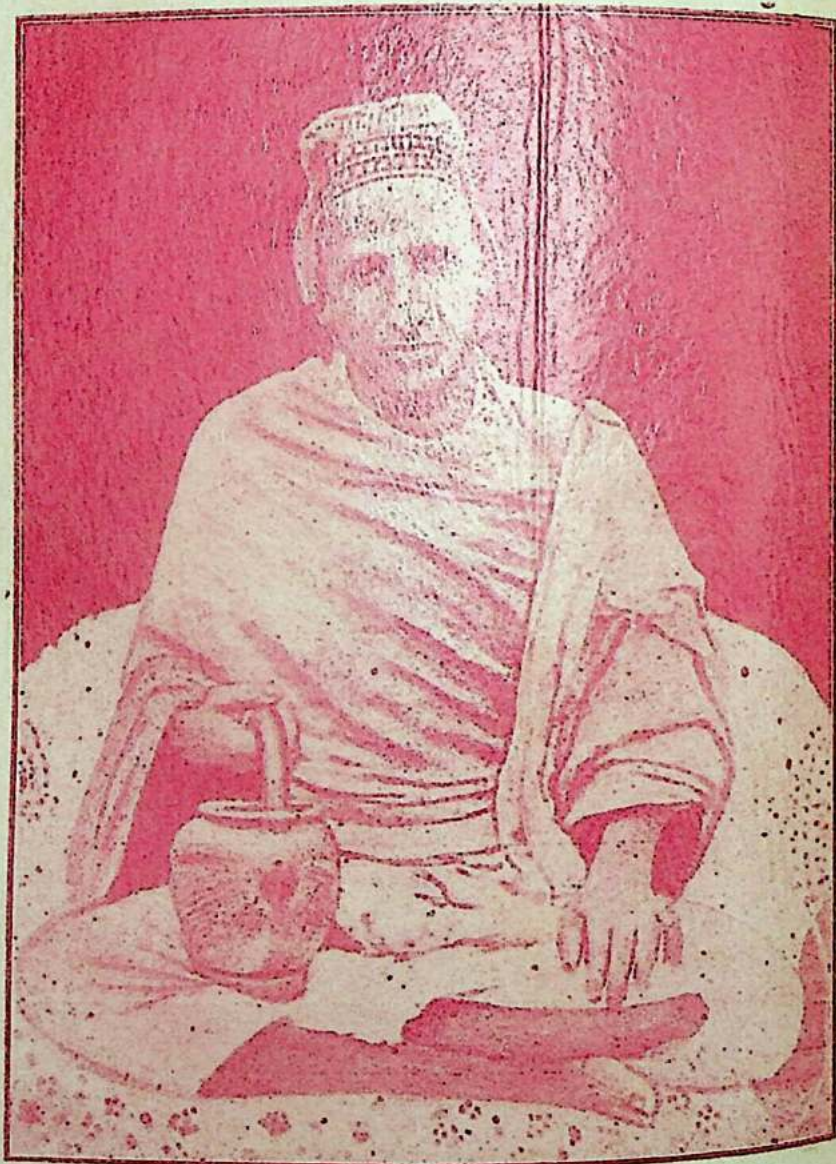
GURSAKH (ANECDOTE) No. 274

A regular daily devotee named Dialmal used to come daily to Sri Sadhbella Tirath and was serving Swami Achal pershad Sahib. The Dialmal was originally a resident of Hyderabad Sindh, but at that time he was residing in Sukkur. On Kartak Wadi Ekam of Vikram 1942 Swamiji told Dialmal, "You have been serving us daily with affection of mind, for which we are quite pleased with you. We know the secret of your mind and by the blessings of Poojya Satguru Bankhandi Maharaj you will get an employment. You may send your application by post and go to your native place where you will get an order of appointment."

In obedience to Swamiji's orders, he sent his application and after getting permission he bowed down before Swamiji and went away to his native place. On the arrival at his native place he got orders from Government for appointment. After securing the appointment he served for some period and after getting leave from his immediate officer he came to Sri Sadhbella and bowed down before Swami Achal Pershad Sahib. Dialmal told Swamiji that he had got the appointment, but had come there to offer oblation from his earnings. He then placed one month's salary before Swamiji and prayed for supplication, besides this he paid Rs: ten for the oblation of KANAH PERSHAD and Rs: Two and annas eight for the oblation and thus after getting Pershad and blessings he went to his native place, adairing and praising Swami Achal Pershad Sahib.

The above anecdote was personally related by Diwan Dialmal in

श्री स्वामी अचल प्रसाद जी उदासीन
श्री साधु बेला तीर्थ, सक्कर (सिन्धु)



SRI SWAMI ACHAL PARSADJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND.)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI ACHAL PERSHAD SAHIB

GURSAKHI (ANECDOTE) No. 274

A regular daily devotee named Dialmal used to come daily to Sri Sadhbella Tirath and was serving Swami Achal pershad Sahib. The above Dialmal was originally a resident of Hyderabad Sindh, but at that time he was residing in Sukkur. On Kartak Wadi Ekam of Vikram Era 1942 Swamiji told Dialmal, "You have been serving us daily with great affection of mind, for which we are quite pleased with you. We know the secret of your mind and by the blessings of Poojya Satguru Bankhandi Sahib Mahraj you will get an employment. You may send your application for a post and go to your native place where you will get an order of an appointment."

In obedience to Swamiji's orders, he sent his application and after taking permission he bowed down before Swamiji and went away to his native place. On the arrival at his native place he got orders from Government for his appointment. After securing the appointment he served for some period and after getting leave from his immediate officer he came to Sri Sadhbella Tirath and bowed down before Swami Achal Pershad Sahib. Dialmal told Swamiji that he had got the appointment, but had come there to offer his humble oblation from his earnings. He then placed one month's salary before Swamiji and prayed for supplication, besides this he paid Rs: ten for preparation of KANAH PERSHAD and Rs: Two and annas eight for supplication and thus after getting Pershad and blessings he went to his residence, admiring and praising Swami Achal Pershad Sahib.

The above anecdote was personally related by Diwan Dialmal in

Vikram Era 1953 in the presence of Swami Achal Pershad Sahib and one of his companions named Ubiriamal resident of Jacobabad. Seth Siroomal Mayaram broker of Ralli Brothers related the same in Vikram Era 1963.

GURSAKHI (ANECDOTE) No. 275.

ON Besakh Sudi Teras (13) of Vikram Era 1943, Seth Balchand Changlani of Sukkur desired in his mind at his residence that Swami Achalpershad Sahib might send him KANAH PERSHAD there and thus accomplish the desire of his mind. Swamiji perceiving such a desire of the above sethia, directed his Kotwal (chief worker) Gobinddas Udasin to put KANAH PERSHAD in a piece of cloth on PATTAL to be sent through one of the regular devotees to the residence of the above sethia, coupled with a message to the Sethai through the carrier of KANAH PERSHAD not to try and test him or his successor again in future, because the one who succeeds to GADI SAHIB is an incarnation of Poojya Satguru Swami Bankhandi Sahib and the embodiment of His light and lustre hence there is no difference between the two. This message was conveyed and delivered to sethia after handing over first KANAH PERSHAD to him.

Seth Balchand was wonder struck to hear such a message and thought in his mind that his desire was accomplished but for such a familiarity an apology was necessary. Thinking so in his mind the sethia on the next day accompanied the messenger of the previous night and came to Sri Sadhbela Tirath and entreated Swami Achal Pershad Sahib "Sire, no doubt I had desired so in my mind but pray, why the trouble of sending KANAH PERSHAD was undertaken by your holiness". Swamiji told Seth Balchand that KANAH PERSHAD was sent to accomplish his desire. Seth Balchand entreated, "Sire, I have found in you an image of Poojya Satguru Swami Bankhandi Sahib, be pleased to pardon me.". Thereupon Swamiji admonished him, "Don't you have such test again but consider "GADI DHAR" as GURU, have his feet washed with water and drink such water as CHARAN AMRIT and obtain religious instruction "GUR MANTAR", the proper way for salvation." Both Seth Balchand and his wife obeyed and took GUR MANTRA from Swami Achal Pershad Sahib.

The above anecdote was narrated by Bhai Dharmoomal deaf who had

carried KANAH PERSHAD and by Seth Balchand Changlani personally
 both in Vikram Era : 1952. Seth Siroomai Mayaram broker of Ralli
 Brothers related the same in Vikram Era 1964.

GURSAKHI (ANECDOTE) No 276

In Vikram Era 1962 Swami Achal Pershad Sahib was residing at
 GANSOO Village of UTTAR KASHI in TEERHI GARHWAL STATE,
 where he engaged himself in TAPASIA (deep devotion and meditation)

On Swan Sudi Baris (12th), Teris (13th), Chodis (14th) and Poorima
 (15th) of Vikram Era 1964 there were torrential rains there and the
 BHAGARITHI GANGES RIVER was swollen to such an extent that it
 was over flowing and baffles description. There was heavy thunder and
 forked lightening. Some devoted followers of Swamiji (residents of Sind
 Province) who were sitting there close to swamiji looking to such heavy
 rains and thunderbolts were trembling very much. All of them entreated
 Swami Achal Pershad Sahib, "True sire we are very much hard pressed by
 the continuous rain for three days and three nights and the mountain torrents
 flow with such a terrific velocity into the Ganges that we can not repair to
 the bank for fear of being swept away, further owing to such excessive
 rains there is a great danger of the collapse of the adjacent mountain and
 the consequent demolition of our cottage and of our being dragged away by
 the torrents, hence our life is in danger .

There upon Swami Achal Pershad told all of them, "Bow down to
 and remember Poojya Sidheshwar Swami Bankhandi sahib who is
 omnipresent and protector of us, all worship him and then go to sleep and
 surely he will take care of us all. All of them adored Poojya Sidheshwar
 Swami Bankhandi Sahib and after supplication all went to sleep. That was
 the night of POORANMASI (full moon night), when Poojya Swami
 Bankhandi Sahib revealed himself in dream to Swami Achal Parshad
 Sahib saying, "The mountain close by having been cracked by the heavy
 rains was about to fall, which we have prevented by means of our right
 hand, and thus the lives of all living here as well as the building have been
 saved and the imprint of my right hand is visible on the rock, and we have
 stopped the rain also".

After this dream Swami Achal Pershad Sahib awaoke and began to
 think, whether it was dream or the state of wakefulness. Thereupon he

called all SINDHI Pilgrims and told them to get up and look out side whether there was any crack in the rock. All the YATRIS woke up and saw the adjacent rock almost broken and the rain too had stopped. At this stage Swami Achal Pershad Sahib related to them the dream of previous moment. All of them saw the imprint of Poojya Swami Bankhandi Sahib with lamp light and bowed down and all admired Pooja Swami Bankhandi Sahib as omnipresent and master of all powers and after adoring Poojya Swamiji slept down again. On the next day viz: on Badr Wadi Ekam (1st) in the morning, all the persons along with Swami Achal Pershad looking to the rock having slipped last night stated that the rock was not seen by them previous day on the present site, and that rock had slipped last night. All saw by the day light the imprint of the right hand of Poojya Swami Bankhandi Sahib and bowed before it. All took the dream of Swami Achal Pershad as a true one and stated that if Poojya Swami Bankhandi Sahib had not prevented the collapsed rock from falling, the lives of all of them would have been lost. Thus all admired Poojya Swami Bankhandi Sahib and then distributed KANAH PERSHAD and ROTI PERSHAD. The sadhus of UTTAR KASHI who heard this miracle came to the site of the slipped rock and looking to the imprint in the rock all were stating, "This is due to the kind care and blessing of Satguru Poojya Sidheshwar Swami Bankhandi Sahib." All were worshipping the imprint and bowing down before it. The above rock detached from the mountain is upto this time visible and could be seen by any one at GIANSOO Village with the imprint Of Poojya Swamiji on it. The residents of the vicinity adore and worship this imprint down to this day and get their desires fulfilled.

The above anecdote was narrated to the Author by Swami Achal Pershad Sahib personally on the eve of Half KUMBH FAIR Hardwar in Vikram Era 1966. The pilgrims who were with Swami Achal Pershad Sahib in Vikram Era 1964 at GIANSOO VILLAGE at the time of above miracle related similarly at Hardwar HALF KUMBH FAIR of the same Era viz; 1966 and they had halted in the residence of Sadhu Charandas. After enjoying HALF HUMBH FAIR HARDWAR of 1966 Swami Achal Pershad went to UTTAR KASHI and Swami Hernamdas (the author) along with his party went towards Badrinath and Kedarnath.

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श्री १०८ श्रीमान् महाराज बाबा करणदासजी उदासीन
श्री साधुबेला तीर्थ, मकरान (सिन्धु).



Shri 108 Shriman Maharaj Baba Karandasji Udasin
SRI SADHBELLA TIRATH SUKKUR (SIND).



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः
 श्री सिन्धु गंगा सप्त नदाय नमः
 श्री साधुबेला तीर्थाय नमः

MAHRAJ

KARANDASS

SAHIB

GURSAKHI (ANECDOTE) No. 277.

Physically Maharaj Karandass Sahib was heavy and short sized, his forehead broad and his hair white and knotty. He had a long beard touching his very feet while standing. He was very intelligent, sturdy and active. With the blessings of Poojya Swami Bankhandi Sahib he had control even over inanimate objects. For instance if a boat drifted away, it returned at his word; if any log was seen floating in the water with the current, it came directly at the ghat at his command. From one pot he supplied different kinds of delicious food e. g. "Puris" (a thin meal cake fried in ghee) "Ludus" (sweet made in round balls) or Kachoris (pastry filled with bruised pulse fried in ghee) according to the desire of the devotee. The details on this score will be recounted later on.

Mahraj Karandas Sahib adored Poojya Sideshwar Bankhandi Sahib with great zeal and fervour. Whenever there was any obstacle in the accomplishment of any task, he cried out, "BABA BANKHANDI SAHIB is omnipotent and omnipresent, why the fulfilment of this object is delayed so much". With the utterance of such words even an impossible object was immediately achieved.

The above anecdote was narrated generally by all sadhus and worldly people of that time and the author himself was also an eyewitness to it.

GURSAKHI (ANECDOTE) No 278.

Once Baba Karandas Sahib along with his party went on pilgrimage

towards Deccan, southern part of India. On Bado Sudi Teej (3rd) of Vikram Era 1890, the whole party arrived in a thick forest where one witch was sighted and it pounced upon Baba Karandas Sahib and other sadhus. Baba Karandas with great alacrity caught hold of her and cut her hair. The sadhoos of the party looking to the activity of Baba Karandas Sahib and the safety of their lives from the danger, admired and praised Baba Karandas Sahib.

One Udasin sadhu of the party said, "Oh Baba Karandas Sahib, thou hast taken birth on this soil to achieve some gigantic task and as the head of an institution thou wilt serve sadhoos and Mahtamas and bring to them ease and comfort and be the master of all "SIDHIS" (powers). Thou wouldst meet one perfect MAHATAMA YOGI RAJ SWAMI BANKHANDI SAHIB UDASIN whom thou wouldst serve upto his life and after his life his Ashram (Residence) and thus thou wouldst be remarkable to a great extent and with his blessings thou wouldst be master of all powers. Thou mayest now proceed and go there, where all thy desires would be fulfilled." From the date of the above utterance, Baba Karandas Sahib felt a keen desire for the darshan of POOJYA SIDESHWAR SATGURU SWAMI BANKHANDI SAHIB & HIS ASHRM (SRI SADHBELLA TIRATH.)

Thus when Baba Karandas Sahib reached the Punjab he desired to proceed to SRI SADHBELLA TIRATH IN SINDH. Three Udasin Sadhus named GOPIDAS, LACHMANDAS & DAYRAM accompanied Mahraj Karandas Sahib.

In Vikram Era 1914 (1857 A. D.), when there was rebellion in India Mahraj Karandas Sahib along with his mandli (party) arrived in the month of Mangh at Mithanakote in Bahawalpur State. On arrival a European military officer enquired from Baba Karandas Sahib where he desired to proceed. In reply Babaji answered that he wanted to go to SRI SADHBELLA TIRATH IN SINDH province. The above officer with great reverence permitted Baba Karandas along with his party to proceed to the direction OF SRI SADHBELLA TIRATH. Thus Baba Karandas Sahib arrived in SRI SADHBELLA TIRATH. on Chet Sudi Beej (2nd) of Vikram Era 1915 (1858 A. D.)

The above anecdote was narrated personally by Baba Karandas Sahib to the author in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 279

On Chet Sudi Beej (2nd) of Vikram Era 1915, Baba Karandas Sahib arrived in Sri Sadhbella Tirath. After passing some days he became an affectionate and loyal disciple of Poojya Swami Banklandi Sahib. On Akhar Sudi Purima (full moon day) of the same Era, he began to serve in "BHANDAR" (Sadhus' kitchen house) and served Sri Sadhbella Tirath with his body, mind, and soul.

Baba Karandasji considering Poojya Sidheshawar Swami Bankhandi Sahib as his "ISHITDEV" (A deity specially chosen), pleased him by serving in all the possible ways. Poojya Sideshawar Swami Bankhandi Sahib looking to the most faithful and affectionate service of Maharaj Karandas was highly satisfied. He patted him on his back and blessed him saying, "Whatever thou wouldst utter, it would exactly happen and thou wouldst be master of all RIDHIS AND SIDHIS".

From that time people addressed Baba Karandas Sahib as "KARAN AWATAR" (Incarnation of RAJA KARAN").

Note: "RIDHI" means an special gift from God, whether it is achieved directly or indirectly such as "RASAIN" (Alchemy) (Endless riches)

"SIDHI" means perfection, any thing which emanates from God and manifests itself through the good offices of the ascetics and holy personages who confer the same upon the chosen people.

The above anecdote was narrated by Bawa Chetan Perkash of Alipur Ghalianwalla and Bhai Tejumal vegetable carrier in Vikram Era 1952. Similarly several other sadhus and worldly people related in the same tune.

GURSAKHI (ANECDOTE) No. 280

On Akhar Sudi Beej (2nd) of Vikram Era 1937, a Panjabi confectioner named Nanoosingh was sent for in Sri Sadhbella Tirath to prepare sweetmeat for the sake of Bhandara (feast to sadhus). On the next day in the evening the above confectioner secretly tied a package of sweetmeat even before the offering was made to God and started for home. While on the way towards Ghat direction a black snake obstructed his way and prevented

him from proceeding further and Nanoosingh began crying. On his cries Baba Karandas Sahib who at the time was seated on KOTHAR GADI stated in the presence of several pilgrims in Sri Sadhbella Tirath that Nanoosingh confectioner had met with the reward of his theft. Mahraj Karandas Sahib along with several persons came on the site where the confectioner was standing obstructed by the snake. Babaji spoke to Nanoosingh to speak truth, otherwise snake would not leave him even upon his residence. Confectioner Nanoosingh was at his wits' end. He immediately put a cloth round his neck in token of humility and entreated by folding both his hands, "Sire, I have stolen a package of sweetmeat". Mahraj Karandas Sahib who was very kind hearted, felt pity, admonished him and let him go out of Sadhbella to ferry side and issued orders not to allow the confectioner to enter Sri Sadhbella Tirath again.

Note:- The detection of the confectioner's theft by Mahraj Karandas Sahib while seated on his GADI bespeaks of Babaji as "ANTARYAMI" (heart knower). Thus Babaji read the hearts of the other persons as well. Such marvellous actions of Babaji were seen and related by several men.

The above anecdote was narrated by Lalomal confectioner and Gangoomal Bhatia both of New Sukkur in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 281

On Besakh Sudi Purima of Vikram Era 1940 Mahraj Karandas Sahib asked all "BHANDARIS" (food preparers) to jointly say, "Tomorrow and day after tomorrow there may be BHANDARO (feast to sadhus)". All the Bhandaris proclaimed accordingly and loudly. After the above announcement Babaji came out at Raj Ghat where one devotee met him who after bowing entreated, "Oh gracious Sire, pray, accept my humble request. I intend to give Bhandaro (feast to sadhus) tomorrow. Accordingly he placed the amount of expenses. All the sadhus were wonder struck on the heart reading of Baba Karandasji. For the next day one other devotee entreated for Bhandaro, when all the sadhus admired Babaji. Mahraj Karandas Sahib told all sadhus that it was due to the blessings of Pooja Swami Bankhandi Sahib who blesses those who have unflinching faith in him.

The above anecdote was narrated by Seth Tahimal son of Santoomal and Seth Kishindas S/o of Hassanand both of Old Sukkur in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 282.

On Jeth Sudi Ashtami of Vikram Era 1940, Seth Hukumatrai contractor of New Sukkur came to Sri Sadhbella Tirath with his whole family. His girl plucked some mangoes from the mango tree situated near the well. A demon living in the tree was enraged, with the result that the girl was possessed by a demoniacal seizure. The parents of the girl brought her before Baba Karandas Sahib and entreated with folded hands and a cloth in their neck saying that the girl had been possessed by a demon. They prayed for mercy and release of her daughter from such a seizure. Balaji ordered the demon to release her at-once else he would be done to death by a curse.

Thereupon the demon entreated, "True Sire, thou art heart reader and omnipotent and in obedience to thy orders I quit her; pray, do't curse me". The demon atonce went away and the girl was restored to her normal health.

This was narrated by the above Seth Hukumatrai and Bhai Udhomal grocer of Old Sukkur both in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 283.

In Vikram Era 1944 there was HALF KUMBH FAIR AT PRYAG (Allahabad). Swami Jairamdas Sahib who was then GADI DHAR of Sri Sadhbella Tirath went there with Baba Karandas and Harnamdas (present GADI DHAR) and party. On arrival at Pryag (Allahabad) they encamped on the other side of the river by means of boats. They stayed there upto MANGH SUDI PANCHAMAI (5th) and on the CHATH (6th) they left at 8 A. M. and arrived at NAINI Station and after a couple of hours there Bawa Harnamdas (Present GADI DHAR WHO AT THE TIME WAS DISCIPLE TO SWAMI JAIRAMDAS SAHIB) suffered a severe ear-ache which lasted till 5 P. M. Baba Karandas Sahib took out a Cocoa nut from his wallet and gave it to Harnamdas with instructions that with the constant name of POOJY SIDHESHWAR SWAMI BANKHANDI SAHIB on his lips, he should hold the cocoa nut in his right hand if the pain was in the left ear and vice versa.

Baba Karandas Sahib further told Bawa Harnamdas that if during his sleep or rest the cocoa nut fell on the ground from his hands he would

suffer from severe pain, in the other case he would be released once for all. In obedience to Baba Karandas Sahib's order Bawa Harnamdas remembering Poojya Satguru Swami Bankhandi Sahib held the cocoa nut in his left hand and slept down. As soon as he slept the trouble of ear-ache disappeared in no time, and when he awoke he admired Baba Karandas Sahib, stating BRAVO: HAIL: Thus the wordings of the perfect saints are true like unfailing shots.

The above anecdote was written by the author personally.

GURSAKHI (ANECDOTE) No 284.

On Jeth Sudi Satami (7th) of Vikram Era 1945 a seth named Thakumal of Shikarpur came to Sri Sadhbella Tirath with his wife, when both entreated Baba Karandas Sahib saying, "OH MAHRAJ, we have no son, pray, bless us so that a son may be born to us". Thereupon Baba Karandas Sahib blessed them, stating that with the blessing of Poojya Swami Bankhandi Sahib within ten months they would be blessed with a son. It happened so viz; a son was born to Seth Thakumal at Shikarpur exactly after the expiry of the above period, and he communicated the news to Sri Sadhbella Tirath Sukkur and sent Rs: 12/8/- for KANAH PERSHAD and supplication, which was prepared and distributed. Again when seth himself came to Sri Sadhbella Tirath along with his son named Motoomal to pay homage, Swami Jeramdas Sahib was GADI DHAR at that time. Seth Thakumal placed Rs: one thousand before Gadi Sahib as oblation and gave a grand BHANDARO (feast of delicious food to sadhus) and besides he gave separate humble offering to all sadhus and mahatamas living at that time in Sri Sadhbella Tirath. Thus having the blessings both from Swami Jairamdas Sahib and Baba Karandas Sahib, Seth Thakumal went back to his native place.

The above anecdote was narrated personally both by Seth Thakumal and his mother in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 285

On Akhar Sudi Teej (3rd) of Vikram Era 1945, Seth Teckchand of Rohri and Seth Chandiram of Old Sukkur, who both were thick friends came to Sri Sadhbella Tirath. Both of them entreated Baba Karandas Sahib for the blessing of an issue as both were childless. Thereupon Baba

Karandas Sahib announced that if each of them married a second wife, then with the blessings of Poojya Satguru Swami Bankhandi Sahib they would both be blessed with sons.

In obedience to Babaji's order both the sethais married a second wife and thus they were blessed with a son. Both the sethais along with their sons came to Sri Sadhbella to pay humble homage and placed oblation before GADI SAHIB. Both the boys were addressed as BAWAS of SRI SADHBELLA TIRATH SUKKUR. When both the children grew up the parents of each of the boy placed Rs: Five Hundred as an oblation before GADI SAHIB and redeemed them.

The name of Seth Teckchand's son is Dholandas and that of Seth Chandiram is Ramchand. Both the above boys were married later on.

The above anecdote was narrated by Seth Chandiram, Seth Choocharmal, Seth Narsomal and Seth Deepchand (all the four brothers) in Vikram Era 1956. Similarly several other people of Rohri & Old Sukkur narrated the same.

GURSAKHI (ANECDOTE) No. 286.

On Bado Wadi Ekam (1st) of Vikram Era 1945, Gobindas Kotwal of Sri Sadhbella Tirath misguiding about 60 to 70 BHANDARI Sadhus (food preparers) began to take them with himself to the PUNJAB. Baba Karandas Sahib told Govindas Kotwal when he was inveigling sadhus of the ASHRAM that it was not proper on his part. Thereupon Govindas stated that 300 sadhus were living in Sri Sadhbella Tirath and if few of them left the ASHRAM, it would not matter much. Baba Karandas Sahib warned Gobind Das against forming his own party, but to no purpose. Thus Gobinddas left Sri Sadhbella Tirath with the above mentioned sadhus. Baba Karandas Sahib announced and told Gabindas that Sri Sadhbella Tirath would not experience any shortage of sadhus, for, several other sadhus would come there but neither he (Gobindas) would live longer nor those sadhus remain with him. This happened exactly while Gobindas arrived at Patiala he succumbed there to the epidemic of Cholera and all sadhus of his party were disbanded. Looking to the announcement of Baba Karandas Sahib exactly as true, those sadhus and other sadhus living in Sri Sadhbella Tirath were wonder struck.

The above anecdote was narrated by Bawa Mohandas and Bawa Sunmakhdas (both Bahndari Sadhus) who returned from Patiala in Vikram Era 1946.

GURSAKHI (ANECDOTE) No. 287.

On Mangh Sudi Beej (2nd) Saturday of Vikram Era 1945, Seth Gungaram Punjabi resident of PAK PATAN District Montgomery (who had his agency office at Sukkur and was also a member of the Sukkur panchayat) came to Sri Sadhbella Tirath with two big trays full of NUKHITI (a kind of sweetmeat) for distribution on the 6th birthday (Chathi) of his son, and the same was distributed amongst the sadhus and other present in Sri Sadhbella Tirath. After this Seth Gungaram entreated Baba Karandas Sahib with great humility and with a cloth round his neck requesting him to accompany him to his residence and to purify his house with his august presence.

Baba Karandas Sahib acceded to his request & went into the city carrying with himself PAKHAR (a piece of cloth), BHABHUTI (sacred ashes of Poojya Sudeshawar Swami Bankhandi Sahib) milk and PATASHAS (Sugar balls). The child was named GULAB and Baba announced that when the child attained maturity he would be of simple disposition like that of sadhus, which happened exactly. The utterances of perfect saints never go invain.

The above anecdote was narrated by the above Seth Gangaram and his brother Seth Ganpatrai in Vikram Era 1952.

GURSAKHI (ANECDOTE) No 288.

On Akhar Sudi Beej (2nd) of Vikram Era 1947, after GOPAL GAPHA (name of sadhus' night meal) Baba Karandas Sahib noticed that there was no ghee at all in the store room, while on the next day a BHANDARIS (feast to sadhus) was necessarily to be prepared. Baba Karandas Sahib meditating upon Poojya Sudheshawar Swami Bankhandi Sahib ordered a DEG (caldron) to be filled with the water of the River Indus. Early next morning when BHANDARIS (sadhus food preparers) came on duty to prepare food, they noticed the DEG (caldron) full of ghee. The water bearers stated that they had filled the caldron with water while the food preparers asserted that caldron was full of ghee, thus all were greatly amazed. Baba Karandas Sahib after the completion of BHANDARA

for ghee from the city and poured the same into the Indus River returning the deposit of the RIVER DEITY.

Seth Pohumal, Seth Lekhraj, and Seth Changomal (all three brothers of New Sukkur) who were present at that time in Sri Sadhbella Tirath, were preventing Mahraj Karandas Sahib from pouring ghee into the Indus River, but Mahraj Karandas Sahib was answering them that the deposit of the River Deity was to be duly returned and the same was being done. The food preparers sadhus and others were wonder struck admiring Baba Karandas Sahib.

Note:— Such wonderful anecdotes of Baba Karandas Sahib were noticed on several occasions.

The above anecdote was narrated by Bawa Ekamdas and Bawa Kanwaldas both (BHANDARIS) sadhus food preparers in Vikram Era 1950 and several others also related it.

GURSAKHI (ANECDOTE) No 289.

On Akhar Sudi Panchami (5th) of Vikram Era 1947, Mahraj Karandas Sahib told Bawa Kewaldas, "Go inside and bring KANAH PERSHAD." In obedience to Babaji's orders Bawa Kewaldas went inside and noticed that there was no Kanah Pershad. He came out and reported accordingly. Baba Karandas Sahib again told Bawa Kewaldas to go again and look closely. He went inside again and came back and gave the same answer. Baba Karandas went himself along with Bawa Kewaldas and on the sites where Bawa Kewaldas had closely scrutinised twice, he now saw enormous quantity of KANAH PERSHAD at which he was greatly astonished. After this Bawa Kewaldas considered Baba Karandas Sahib as a master of miracles. Such miraculous power of Babaji was witnessed several times by sadhus and BHANDARIS.

The above anecdote was narrated by Bawa Kewaldas disciple of Swami Jairamdas Sahib and Bawa Kanwaldas Bhandari, both in Vikram Era 1949.

GURSAKHI (ANECDOTE) No. 290.

In Vikram Era 1948 when there was twelfth year KUMBH FAIR to be held in the month of Besakh at Hardwar, the mahant sahib of Sri Sadhbella Tirath along with his party had also encamped there in advance.

On Chet Wadi Teras (13) at about 12 O'clock during the day time, the camp of Sri Sadhbella Tirath caught fire. Baba Karandas Sahib at this time adoring in meditation Poojya Sideshwar Swami Bankhandi Sahib supplicated, "Oh AGNI DEVTA (fire deity) this camp belongs to Poojya Swami Bankhandi Sahib Mahraj, therefore get away from here: if you don't leave this camp I put to you an oath of Poojya Swami Bankhandi Sahib Mahraj". After the above suppiaction the fire cooled down and did not spread further. Thus the store room was saved and all the sadhus and other mahatamas who were lodged in the Sadhbella Camp looking to and hearing such utterance of Baba Karandas Sahib admired and praised Poojya Sidheshwar Swami Bankhandi Sahib and Mahraj Karandas Sahib.

The above anecdote was narrated by all sadhus and other people of that time and the author himself was also an eyewitness to it.

GURSAKHI (ANECDOTE) No. 291.

Early in Vikram Era 1948 Swami Jairamdas Sahib, Baba Karandas Sahib and party while proceeding to Hardwar on the eve of KUMBH FAIR enroute Amritsar halted at Amritsar. A Shikarpuri Sethia named Seth Santram entreated Baba Karandas Sahib that on returning from Hardwar he along with his whole party might kindly halt at Amritsar in his garden.

After enjoying KUMBH FAIR whole party of Sri Sadhbella Tirath arrived at Amritsar station where Seth Santram received them cordially and brought the whole party with great pomp and eclat to the accompaniment of English & Indian music, drums and trumpets and after passing through the main bazar streets he lodged the whole party in his garden where he served all with great zeal and to the best of his ability. The scripture was recited twice a day after which the religious songs & hymns were sung by the Hindu singers. On Besakh Sudi Poornma as usual the audience of sadhus, mahatamas and other worldly people had gathered when the singers related in song the story of Baba Atal Rai Sahib and Moohan boy.

Note:— Baba Atal Rai Sahib was an Udasin saint and son & disciple of Udasin Mahatama Har Gobind Sahib. This song touched deeply the heart of Seth Santram who remembering his deceased son was moved to tears and wept bitterly.

Mahraj Baba Karandas Sahib who noticed this consoled Seth Santram and said to him, "Oh Seth Santram there is no defect of any kind in the

store of Poojya Sidheshwar Swami Bankhandi Sahib and that with his holy blessings thou wouldst be blessed with a son within one year from today, and for this thou art being blessed by us". Seth Santram bowed before both Swami Jairamdas Sahib and Baba Karandas Sahib who patted him on his back and after passing some days Swami Jairamdas Sahib along with whole party left Amritsar and arrived at Sukkur. In Vikram Era 1949 Seth Santram was blessed with a son at Amritsar. He communicated the glad tidings both by telegram and letter to Sri Sadhbella Tirath Sukkur and wrote with great humility to Baba Karandas Sahib to kindly grace the pleasant function with his presence at Amritsar. Baba Karandas Sahib started along with one sadhu named GORAKH KOTWAL for Amritsar and arrived at Amritsar before Dewali Holidays on Chathi (6th) day ceremony of the new born child. Baba Karandas Sahib was extremely glad to see the baby and named him TIRATHDAS.

Note:- Babaji had blessed Seth Santram for the birth of the son after returning from TIRATH YATRA (pilgrimage) hence he named the child TIRTHDAS. Seth Santram placed Rs; Two thousands as an oblation before Maharaj Karandas Sahib and served Babaji to the best of his ability with the warmth of his heart and highest respect. In the month of Besakh of Vikram Era 1950, Seth Santram along with his son and whole family came to Sri Sadhbella Tirath where he gave grand feast to sadhus of delicious food and gave clothing and cash to every sadhu of Sri Sadhbella Tirath and also placed quite a decent sum as an humble offering through the hands of his son who was awarded a PAKHAR by swamiji. After this he entreated Swami Jairamdas Sahib and Baba Karandas Sahib with great humility about the long life of his child and the same blessing was announced and then Seth Santram prayed, "Sire, this child is the gift of your blessing and so you have been pleased to favour him with a boon of long life".

After this Seth Santram went back to Amritsar. His son is still alive.

The above anecdote was narrated to the author in Vikram Era 1958 when the author himself arrived at Amritsar after finishing pilgrimage of Three DHAMS, by Seth Santram's Gumashta named Narainsingh who with his whole family bowed down, and so Seth Santram's son before the author and narrated the above anecdote. Seth Chimandas of Old Sukkur trading at Amritsar and residing at LOHA MANDI also narrated the same.

GURSAKHI (ANECDOTE) No. 292.

On Jeth Wadi Teej (3rd) of Vikram Era 1948, Seth Tahalmal son of Seth Santoomal resident of Old Sukkur came to Sri Sadhbella Tirath along with his wife. Both of them wept bitterly before Bawa Karandas Sahib and entreated with great humility stating, "Sire, our son named Dwarko is dangerously sick and is at the point of death; pray, bless us so that his life may be saved".

Bawa Karandas Sahib who was very kind hearted felt pity, gave them BHABHUTI (sacred ashes) of Poojya Satguru Sidheshwar Swami Bankhandi Sahib, also water touched by the holy feet of Swami Jairamdas Sahib who was the then GADIDHAR of Sri Sadhbella Tirath and admonished them to give him BHABHUTI to eat and water to drink and with the blessings of Poojya Swami Bankhandi Sahib their son would be alright. After this both returned to Old Sukkur and on their arrival they found their son had become unconscious, when all the house members began weeping and crying bitterly. The mother of the boy who had firm faith in Poojya Swami Bankhandi Sahib, put (pinch) CHUPTI of BHABHUTI and sacred water in the mouth of her son. After a little while the boy began breathing. When all the house members noticed rebreathing of the boy, they became glad and through excessive joy were exchanging greetings with one another. The BHABHUTI and the holy water touched by the holy feet of Swami Jairamdas Mahant Sahib was administered continuously for 8 days to the sick boy, who went on progressing till he became all right.

After a few days Seth Tahilmal came to Sri Sadhbella Tirath with his family where he gave a grand feast to all sadhus as well as oblation and after bowing and getting blessings he returned to his residence admiring and applauding Poojya Swami Bankhandi Sahib.

The above anecdote was narrated personally by Seth Tahilmal son of Seth Santoomal in Vikram Era 1954 and by Seth Rochaldas son of Seth Santoomal younger brother of Seth Tahilmal in Vikram Era 1960.

GURSAKHI (ANECDOTE) No. 293

On Jeth Sudī Beej (2nd) of Vikram Era 1948, a temple keeper gave a BHANDARO (feast to sadhus) at his residence. The sadhus prepared the food. The sadhus and other public sat in rows and distribution of

provision commenced, when the BHANDARIS (food preparers) entreated Baba Karandas Sahib stating, "Oh Mahraj, the food is about to run short, as the people have mustered strong; now pray, what is to be done at this stage." Thereupon Baba Karandas told the food preparers to bring the basket of prepared food, which was done. Baba Karandas Sahib poured the food in another big basket and gave them a Chadar (a sheet of cloth) with instructions to cover the basket with that CHADAR and sprinkle a little water over it by uttering the name of Poojya Swami Bankhandi Sahib and then go on taking out food from the big basket and that with His blessings the food would never diminish. By so doing not only the food did not run short but there was surplus though all the present took food to their satiety.

On account of this miracle all were admiring and praising Poojya Swami Baba Bankhandi Sahib and Baba Karandas Sahib and were shouting, "Thou art omnipotent and omnipresent." After this food of the big basket was poured into the small one and CHADAR removed.

The above anecdote was narrated by Bawa Kewaldas Udasin Bhandari sadhu and Seth Moolchand of Old Sukkur both in Vikram Era 1950. The other worldly people who had seen this miracle of Babaji had also related in Vikram Era 1948.

GURSAKHI (ANECDOTE) No. 294

On Jeth Sudi Teej (3rd) of Vikram Era 1948, Mahraj Karandas Sahib along with other sadhus numbering about forty went to see HARI BAGH located in New Sukkur Miani Road. There Baba Karandas Sahib sent for some POORIS etc. to eat. Soon after Babaji's arrival the Hindu public having heard of it came there for Darshan. Baba Karandas Sahib ordered sadhus to arrange the public to sit in rows to take provision. Some of the sadhus were whispering among themselves how that little quantity of POORIS would meet the requirements of so many people. Baba Karandas Sahib overheard them and said, "HERE is BHAGWON CHADAR (saffron coloured cloth sheet) of Poojya Satguru Swami Bankhandi Sahib, put it over the provision and sprinkle a little water over it by taking the name of POOJYA SWAMI BANKHANDI SAHIB and then distribute the food liberally". Babaji's instructions were carried out and all the sadhus and other people had their food to full satisfaction. Again in the same month

viz: on Jeth Sudi Baris (12th) Baba Karandass Sahib along with several other sadhus came a second time to HARI BAGH. All the sadhus entreated Baba Karandass Sahib, "Sire, on the last occasion you were pleased to feed us with Pooris, pray, give us today TUSMAI (Rice pudding)." Thereupon Baba Karandass Sahib answered, "Your wishes will be accomplished by blessing of POOJYA SATGURU SWAMI BANKHANDI SAHIB". Just while they were talking amongst themselves, a man arrived there with three maunds of milk, and all the sadhus were quite wonder struck. Baba Karandas Sahib told the sadhus that their desires had been fulfilled by POOJYA SATGURU SWAMI BANKHANDI SAHIB. The same man prepared Pooris and potato vegetable. The sadhus and other worldly people present sat in rows and Babaji put his BHAGWON CHADAR as before over the provision and ordered for liberal distribution. All the people had their food to their entire satisfaction, so much so that PARSHAD was given to the worldly people for their home. Looking to the miraculous phenomena of Satguru Swami Bankhandi Sahib all were admiring and uttering "BRAVO HAIL".

The above anecdote was narrated by the Punjabi Seth Gangaram trader at Sukkur and a leading member of Sukkur Hindu Panchayat and by Seth Chimandas Bilchand trading at Sibi both in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 295.

On Akhar Wadi Teej (3rd) of Vikram Era 1948, Seth Dwarkadas caste GUT resident of Shikarpur came to Sri Sadhbella Tirath Sukkur. He entreated Baba Karandas Sahib, "Oh Thou loved one of Poojya Satguru Swami Bankhandi Sahib, I have got no child, pray, bless me that I may get a son". Hearing this Mahraj Baba Karandas Sahib laughed and said to steward Bhai Bhawandas who was sitting close by at that time, "Look here this man wants a son."

Thereupon Bhai Bhawandas replied with humility, "True Sire, there is no deficiency of any sort in the ASHRAM. Thine treasures are always full and he may be blessed with a son". Thereupon Baba Karandas Sahib told Bhai Bhawandas that he was right but that the seth was a miser so that if he placed Rs: One lack as an oblation to Sri Sadhbella Tirath he would be blessed with a son and for that he was sure and certain that he would be blessed with a son after nine months from date for which he stood as a surety.

Note:— The above condition was imposed by Baba Karandas Sahib owing to the extreme miserliness of the sethia.

Seth Dwarkadas stated before Mahraj Karandas Sahib, "if there is no son in my luck, what then?" There upon Mahraj Karandas Sahib was pleased to say that if it were so, he (Mahraj Karandas Sahib) himself would take birth in his house for which he would breathe his last here. Thereupon Seth Dwarkadas promised that he would surely bring the promised amount next day but he never turned up. During this interval another Sethia of Shikarpur who was desirous to obtain blessings for the birth of son came to Sri Sadhbella Tirath and entreated Mahraj Karandas Sahib with humility for the same. The above steward Bhai Bhawandas was also present at that time in Sri Sadhbella Tirath. Mahraj Karandas Sahib told Bhai Bhawandas that several days had passed but there was no trace of Seth Dwarkadas as yet. He was therefore going to bless that man who was a sincere devotee. That sethia according to his means placed an oblation before Maharaj Karandas Sahib and got the blessings for the birth of a son and went away.

After some time when Seth Dwarkadas came to Sri Sadhbella Tirath he came empty handed. Mahraj Karandas Sahib remarked "LAY JANE WALLA, SO LAY GAYA".

That one who had to get, received the same and went away. Seth Dwarkadas remained in silence and in grief. It was a matter of wonder that the last man who was blessed by Babaji was exactly favoured with a son after nine months after the holy utterance of Babaji. Later on he came to Sri Sadhbella Tirath with his son to pay humble homage where Mahraj Karandas Sahib named the boy GOBIND.

The above anecdote was narrated by Seth Gokaldas Gudami of Shikarpur and by Bhai Bhawandas steward both in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 296.

On Kati Wadi Beej of Vikram Era 1948 Bhai Chandoomal resident of Larkana with his wife came to Sri Sadhbella Tirath and entreated Baba Karandas Sahib stating, "We are desirous for the birth of a son in our house, pray, bless us." Baba Karandas Sahib who was kind hearted felt pity at hearing their humble request. He blessed them and announced that with

the blessings of Poojya Swami Bankhandi Sahib they would be blessed with a son with an imprint of their hand on his back and that he would be virtuous. In due course Bhai Chandoomal was blessed with a son, bearing the mark on his back and he grew to be virtuous, as uttered by Bataji Sahib. The parents of the boy and other relations were quite wonder struck to see the boy. On Asu Wadi Panchamai of Vikram Era 1949, Bhai Chandoomal along with his wife and son came to Sri Sadhbella Tirath to pay their humble homage and gave BHANDARO (feast of delicious food to sadhus) and all those present in Sri Sadhbella Tirath were amazed to see the hand imprint admiring Baba Karandas Sahib. Such anecdotes were witnessed on several occasions.

The above anecdote was narrated in Vikram Era 1953 by both Seth Balchand and Seth Kesumal cloth merchants of Larkana who had their shop branches at Sukkur as well.

GURSAKHI (ANECDOTE) No 297.

On Akhar Sudi Beej (2nd) of Vikram Era 1949, Bhai Leelaram paper merchant of Sukkur requested Swami Jairamdas Sahib GADI DHAR to accept BHANDARO at his residence and grace with his presence on the opening ceremony of his residential house which was newly built. Swami Jairamdas along with his party of sadhus went at the above place, when those assembled were ordered to sit for meals in rows. Bhai Lilaram looking to the very large number of men prayed to Baba Karandas Sahib that the number was so large that the food prepared would not suffice nor other food could be prepared in the nick of time and awaited orders to be acted upto.

Hearing this Baba Karandas Sahib told Leelaram that he need not worry himself about it, and said, "Have this BHAGWON CHADAR put over the prepared food and sprinkle little water by uttering the holy name of POOJYA SIDHASHWAR SWAMI BANKHANDI SAHIB MAHRAJ, and then go on distributing it and with his blessings every thing will be allright". It was acted accordingly and the result was that all the present were fed to full satisfaction, leaving a surplus.

Looking to this glory of POOJYA SWAMI BANKHANDI SAHIB all the family members of Bhai Leelaram and other persons were greatly

amazed and were admiring both Poojya Swamiji and Baba Karandas Sahib and were shouting 'BRAVO, HAIL':.

The above anecdote was narrated by Seth Hakumatrai contractor of New Sukkur and Seth Tahilmal Santoomal of Old Sukkur both in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 208.

On Sawan Sudi Beej of Vikram Era 1949, some people started by boat into the Indus River and sailed towards the direction upto the Railway Bridge and then from there they returned down stream along the current. Their boat was however entangled in the whirlpool at RAJ GHAT of Sri Sadhbella Tirath. The boatmen tried their level best to take out the boat from the whirlpool but all their efforts were invain. Jumiyo, Rahimdino, & Eadal all the three boatmen raised cries saying, "Oh Poojya Swami Bankhandi Sahib, kindly help us at this critical time, and now we are helpless and there is no one to save us". The boat became full of water and the boatmen were also tired by taking out water from the boat. Mahraj Karandas Sahib heard cries. He consoled them, "Have patience, Poojya Swami Bankhandi Sahib will set the matter right". He threw three handfuls of PATASHAS (sugar balls) into the Indus river and supplicated, "Oh Satguru Poojya Swami Bankhandi Sahib be pleased to protect the boat and save the lives". After this supplication the boat came out from the whirlpool and went towards NARAIN GHARI and from there came to KUSHAWART GHAT (This ghat is also named as BOMBAY GHAT) when all men considered themselves out of danger. Owing to the water entering into the boat, some men had fainted out of fear and on reaching the ghat they were restored to thier senses by sprinkling rose water on them and the boat was also safe.

The above anecdote was narrated in Vikram Era 1949 by steward Bhaji Bhawandas Chabria who was in the same boat along with other persons and several other old folks also narrated the same.

Note:- The Indus River used to rise abnormally in those days, but subsequently due to the excavation of Canals by the Punjab Govenment the water did not reach the same level.

GURSAKHI (ANECDOTE) No. 299.

On Asu wadi Teej (3rd) of Vikram Era 1949, an Udasin Sadhu named Maya Dass resident of Ferozpur and staying at Sri Sadhbella desired to move out. Mahraj Karandas admonished him, dissuading him from his object and told him that if he left this place now he would experience many troubles with the result that he would return back to this place. The Sadhu in question became obstinate and did not care for the warnings of Mahraj Karandas sahib and thus he went away. On arrival at MANJHAND a town in the Sindh Province, he fell ill so much so that he repented and came back in Sri Sadhbella Tirath and craved pardon from Mahraj Karandas sahib when he became allright. All the daily regular devotees considering Baba Karandass Sahib's utterances as perfect and unfailing were wonder struck and always acted with full faith in Baba's utterances.

Note:- Similarly in Vikram Era 1950 Sadhus Vishindas Bhandari demanded permission from Baba Karandas sahib to proceed to DWARKA-NATH. Babaji granted such permission with a warning that if he went beyond Dwarka elsewhere, he would fall ill. So it happened. When Vishindas completed pilgrimages of both Dwarkas he proceeded to SUDHAMPURI where on the way he was attacked by a severe type of fever with the result that he had to change the steamer and came back to Sukkur and bowed down before Baba Karandas Sahib and asked for pardon stating that as soon as he landed at SUDHAMPURI BUNDER and had not yet entered the city he was attacked by a strong fever. On Vishindas' entreaties and supplication Baba Karandas Sahib gave him BHABHUTI (sacred ashes) of Poojya Swami Bankhandi Sahib to eat when his high fever subsided. From that time he was serving Sri Sadhbella Tirath according to the commands of Baba Karandass Sahib.

The above anecdote was narrated by Bawa Attardas Beragi who was BHANDARI in charge of caldrons and by Nandram Brahman in Vikram Era 1950.

GURSAKHI (ANECDOTE) No. 300

Long ago Sadhus and Mahatamas of Sri Sadhbella Tirath used to go out by boats to collect fuel or firewood in the forests. They did as a labour of love with great pleasure. Sometimes they had to pass two or three nights

in the forests before they returned to Sri Sadhbella Tirath.

On Asu Sudi Ashtami (8th) of Vikram Era 1949 Baba Karandas Sahib asked Mahant Sarav Dayal of Lucknow not to go that day to the forest otherwise he would be attacked by fever; but mahant Sarav Dayal did not mind him and went to the forest along with other sadhus to collect firewood. According to the utterance of Babaji he returned with fever on. He tried several medicines but to no effect. Being thus tired he one day entreated Baba Karandas Sahib stating that he was moving elsewhere for medical treatment. Baba Karandas asked mahant Sarav Dayal if he would still desire to move out even though he was relieved of his sickness here. Mahant Sarav Dayal replied in negative. Thereupon Baba Karandas Sahib administered to him BHABHUTI (sacred ashes) of MAHAN PRABHU POOJYA SWAMI BANKHANDI SAHIB and the fever vanished.

The above anecdote was narrated personally to the author by Mahant Sarav Dayal and Baba Ekandass. Similarly several other sadhus related it.

GURSAKHI (ANECDOTE) No. 301

On Besakhi day of Vikram Era 1950, Maharaj Karandas Sahib was supervising the work of roofing over SABHA MANDAL when Choocharmal artisan finding Babaji in good humour and pleasant mood entreated with humility stating, "Oh Maharaj Sahib, what delays my betrothal yet; pray, bless me so that I may be engaged soon". Maharaj Karandas Sahib on his entreaty announced that he would be married within three months. Hearing such utterance, artisan Choocharmal became very glad. Four days after the blessings of Babaji, Choocharmal received a telegram from his native place in which it was stated that he had been betrothed and that he should proceed home. Reading the contents of the telegram Choocharmal became glad and showed it to Maharaj Karandas Sahib. Babaji told him that he might proceed now and that his desire would be accomplished. Thus having blessings from Babaji, Choocharmal after bowing down started on the same day by the train leaving Sukkur at 2 P. M. for the PUNJAB. After the marriage Choocharmal came to Sri Sadhbella Tirath along with his wife to pay their humble homage when they placed their oblation before GADI SAHIB and BABA KARANDAS SAHIB and thus getting PAKHAR and blessing they returned home.

The above anecdote was narrated by Shersingh, Mehtabsingh and Ladharam all the three artisans in Vikram Era 1953.

GURSAKHI (ANECDOTE) No .302

On Kartak Wadi Teris (13th) of Vikram Era 1950, a sick person attacked by a contagious disease came to Sri Sadhbella Tirath and entreated Baba Karandas Sahib stating, "OH Mahraj, bless me that I may be relieved of the disease."

Baba Karandas Sahib who was very kind hearted, felt pity & said to him, "With the Holy name OF POOJYA SATGURU SWAMI BANKHANDI SAHIB on your lips and with a full faith in Him, eat this BHABHUTI (sacred ashes) and apply it over the affected part of your body, when your disease will entirely disappear within fifteen days". So it happened and after fifteen days the sick man was restored to his normal health and related such happy news of his recovery to Baba Karandas Sahib. He gave a BHANDARO and placed separate oblation before each sadhu of Sri Sadhbella Tirath. Thus after admiring POOJYA SATGURU SWAMI BANKHANDI SAHIB and BABA KARANDAS SAHIB and bowing down before GADI SAHIB, he took PAKHAR and PERSHAD and went to his residence.

The above anecdote was narrated by both Bhai Uttamchand Talcco merchant and Bhai Gidumal physician in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 303

At the Kumbh fair of Pryagraj of Vikram Era 1950, Bhai Naroomal's mother aged 60 years fell dangerously ill on Mangh Wadi Ashtami (Sti) and was on the point of death. She craved for CHARANAMRIT (sacred water touched by the holy feet of Baba Karandas Sahib). Babaji looking to her announced that she would not die now but she would live for 20 years more.

Thus with the blessings of POOJYA SWAMI BANKHANDI SAHIB, Baba Karandass Sahib incresed by 20 years the life of Naroomal's mother. After the above utterances the lady in question began to progress and was gradually restored to her normal health. After her recovery Bhai Naroomal's mother bowed down before Baba Karandass Sahib. The lady in question

enjoyed her life upto the age of 80 years and expired in Vikram Era 1970. It is a saying that "SANT VACHAN UTLADHA" the utterances of saints are unfailling. The above lady was the wife of Seth Gangaram resident of Larkana.

The above anecdote was narrated by Bhai Bagamal Dal merchant and Lalamal confectioner both in Vikram Era 1960. The lady herself had narrated to the author that she had got 20 years' extension to her life. When she attained the age of 80 years she herself declared ahead that she would not live any longer as she had then fully enjoyed the extension period.

GURSAKHI (ANECDOTE) No. 304

On Besakh Sudi Teej (3rd) of Vikram Era 1951 a sadhu named Kewaldas demanded permission from Baba Karandas Sahib to proceed to Dwarka for Pilgrimage. Babaji told him that it was not good for him to proceed then but he would be allowed to do so later on. Sadhu Kewaldas did not agree to Babaji's wordings and became obstinate. Thereupon Baba Karandass Sahib told Kewaldas that he had become obstinate but he should know that he would not reach Dwarka and on the way upto Larkana he would fall seriously ill and come back. Sadhu Kewaldas inspite of the above warnings stood firm. It exactly happened so. On his arrival at Larkana he was attacked by high fever and he returned back to Sri Sadhbella Tirath, where he was sick continuously for three months.

At last one day he fell down on Baba Karandass' feet and entreated with humility, demanded pardon for his past behaviour and prayed for blessings to be relieved from the fever trouble. Baba Karandass who was kind hearted felt pity and gave him BHABHUTI (sacred ashes) OF POOJYA SWAMI BANKHANDI SAHIB mixed in syrup and by this the fever left him on the very day. Till such time as Baba Karandass Sahib was alive, that sadhu passed his time in Sadhbella Tirath.

The above anecdote was narrated by Mahant Aya Ram of Old Sukkur, Sadhu Utamdas KOTWAL and Baba Mayaram (resident of Kasur in Punjab province) all the three in Vikram Era 1953.

GURSAKHI (ANECDOTE) No 305.

On Besakh Wadi Ekam of Vikram Era 1952 Bhai Choocharmal artisan prayed before Mahraj Karandass Sahib for the blessing of a son.

Babaji was pleased to announce that he should come to Sri Sadhbella Tirath regularly every Sunday and serve the ASHRAM when he would be blessed with a son during the period of one year, provided he did not miss any Sunday, but if he missed any Sunday, there would be a delay of so many years in the birth of the son. Choocharmal became glad at the announcement and prayed to Baba Karandas Sahib stating, "Sire, How am I to understand that the child is the gift of your blessings". Maharaj Karandass Sahib told him that there would be a mark of Red Mole on the left arm of the child.

Choocharmal along with his wife maintained the regularity of attending Sri Sadhbella Tirath on Every Sunday. In Mangh month of the above Era Choocharmal was blessed with a son and Swami Jerumdas Sahib was the GADI DHAR named the child MANGHIRAM. The child had also a mark of red mole on his left arm. Choocharmal came to Sri Sadhbella along with his son to pay humble homage and placed oblation before GADI SAHIB as well as Baba Karandas Sahib and had a Pakhar and blessing from Ashram. All the ceremonies in connection with the bowing down were observed by Choocharmal.

The above anecdote was narrated by Seth Jethmal Timber merchant and Dhaniram partner of Choocharmal both in Vikram Era 1952.

GURSAKHI (ANECDOTE) No 306

On Jeth Sudi Panchami of Vikram Era 1952, Maharaj Karandas Sahib sent for Seth Moolchand son of Rijhumal of Old Sukkur and Seth Ghumanmal of Shikarpur (both leading members of panchayat) to whom Babaji said that they had promised to pay a sum of Rs: 6500/-/- to the blind KACHIWAL LADY from their earnings of Quetta commissariat work from the charity fund.

Note:- The above commissariat work and the construction of the railway line under the military department to Quetta side commenced in Vikram Era 1935 and completed in Vikram Era 1945. They had promised to pay the above sum from the charity fund for the marriage of the daughters of that blind lady and to clear her debt, and to arrange for her further maintenance. Baba Karandas Sahib further told Seth Moolchand that the above sum ought to be paid to the poor helpless lady and that with the blessings of Poojya Satguru Swami Bankhandi Sahib he would have

profit of Rupees One Lac more from the other contracts. Thus in obedience to Mahraj Karandass Sahib's order, Seth Moolchand paid Rs: 6500/-/- to the above blind helpless KACHIWAL LADY from the charity fund of their earnings. One month after the above date Seth Moolchand received a telegram from Quetta to receive Rs: One Lac more from the Government treasury. Seth Moolchand became very glad to receive the above sum. He came to Sri Sadhbella Tirath where he gave a grand BHANDARO, and paid oblation and clothing to each sadhu of Sri Sadhbella Tirath. He also placed a huge oblation before GADI SAHIB and Baba Karandas Sahib. Thus having the blessings both from Swami Jeramdass Sahib and Baba Karandas Sahib, Seth Moolchand went to his residence. From the above date Seth Moolchand sent vegetables on every saturday and every year he sent provision for the use of the Ashram of Satguru Poojya Swami Bankhandi Sahib. The above Seth Moolchand during his life time instructed his sons to worship this Ashram and never to go against it. The Mahatamas of Sri Sadhbella Tirath are the GURUS of whole SINDE. The descendants of Seth Moolchand viz; his sons, grandsons and great grandsons have been following in his footsteps upto this time.

The above anecdote was narrated by Seth Tahilmal and Seth Rochaldas both brothers and sons of Seth Santoomal of Old Sukkur in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 307

On Akhar Wadi Panchmi of Vikram Era 1952 a boy aged one year and a half son of Chianomal became seriously sick. The mother of the boy weeping bitterly adored and remembered the creator of Sri Sadhbella Tirath and supplicated, "Oh Poojya Satguru Sahib, pray, save the life of my son any how". The father of the boy for the sake of earning his livelihood was living at Shikarpur. To him Maharaj Karandass Sahib spoke in a dream, "Your son is seriously sick. Come to Sukkur to get CHAPIRI (a mixture of ingredients put on the top of child's head) from us and feed the boy curd and KHICHINI (rice and pulse boiled together) when he will be alright". In the morning the father of the boy received also a letter from Sukkur about the serious illness of his son. On Chath (6th) he started from Shikarpur and on his arrival at Sukkur station, he went directly to Sri Sadhbella Tirath and bowed down before Mahraj Karandass Sahib. Mahraj Sahib without asking him told Chainomal, "your son is seriously

sick, have this medicine and apply as CHAPIRI (Plaster) and feed the boy curd and KHICHINI, when he will be allright. Now proceed to your house". Thereupon Chianomal entreated Baba Karandass Sahib, "Sire thou wert pleased to speak to me last night in a dream at Shikarpur to this effect & this morning I received a letter also from Sukkur". After this Chainomal went home, where he related his dream and gave the medicine given to him by Baba Karandass Sahib and by its application the above boy became allright. All the relations of the boy were astonished and wonderstruck how Babaji learnt about the sickness of the child and how he appeared in the dream to the child's father at Shikarpur. Whereupon the Child's mother answered that she had supplicated to the creator of Sri Sadhbella Tirath and it was "He" who had informed in a dream to baby's father at Shikarpur and thus the boy had become allright. At this all were admiring Baba Karandass Sahib.

The above anecdote was narrated personally by both Chainomal and his wife (Mai Daryahnomal's mother) on the recovery of their son when they came to pay humble homage to Sri Sadhbella Tirath in Vikram Era 1952.

GURSAKHI (ANECDOTE) No. 308

It was Vikram Era 1920 that Santoomal of Old Sukkur imbibed unflinching faith for POOJYA SUDHESWAR SWAMI BANKHANDI SAHIB MAHRAJ. After his death his sons Seth Tahimal & Seth Rochaldas maintained the same faith and belief. After their death their sons and grandsons have been following in the same path. On the First Akhar Sankranti of Vikram Era 1950, Seth Tahimal came to Sri Sadhbella Tirath where he entreated Baba Karandas Sahib, "Sire my son has been betrothed hence pray, grace with your presence the occasion of the acceptance of WADHAI (first ceremony of betrothal) at my residence. Baba Karandas Sahib took sweetmeat and four pies and gave them to Seth Tahimal.

Seth Tahimal again entreated Baba Karandass Sahib to kindly grace the marriage of his son with his presence. Baba Karandas Sahib who had great love for Seth Tahimal was pleased to promise that he would surely attend the function of marriage at his residence.

In Vikram Era 1951 Baba Karandass Sahib fell sick, when Seth Tahimal entreated, "Sire thou wouldst surely attend the marriage occasion of my son". Baba Karandass Sahib consoled Seth Tahimal, "Don't you

worry about it, every thing will be allright at that time." After this Babaji was not keeping good health, it was unsteady. Sometimes he was well and at other times ill. In spite of this delicate state of health he was supervising the management of all the affairs of Sri Sadhbella Tirath.

In the month of Jeth of Vikram Era 1952 Babaji became very sick, when Seth Tahalmal entreated Babaji for MAHURAT (an auspicious day and time to be fixed for marriage); looking to the sickness of Babaji, Seth Tahalmal became sad and uneasy and entreated Baba Karandass sahib "Sire, thou wouldst surely fulfil thy promise." In reply Babaji, told Tahalmal that he would not expire now, but he would retain his soul in his body till marriage, which he would celebrate with great procession with bands, drums, trumpets, bugles etc: and after that he would expire and that he need not be anxious. After this Babaji informed him of the marriage date. When there were only 9 days in the marriage, Baba Karandass Sahib became seriously ill and announced that he would shuffle off his mortal coil after nine days. On Mangh sudi Giaras (11th) and TERIS (13th). PATH READING OF GURU GRANTH SAHIB commenced and it ended on Pooranmasi (full moon day). A grand feast of delicious food of LUDOOS & KACHORIS was held for all sadhus and besides this clothing was given to each sadhu of Sri Sadhbella Tirath. Baba Karandass Sahib although of advanced age and weak on account of sickness used to circumambulate round Sri Sadhbella Tirath and distribute CHAPATIES with his own hands at the time of Pangat.

On Phagan wali Teej (3rd) of the same Era on Friday, the marriage of Dwarkamal son of Seth Tahalmal was to be held. Maharaj Karandass Sahib was taken at about 3 P. M. by ambulance for the marriage procession to Old Sukkur. Babaji was taken with eclat to the accompaniment of English and Indian bands, showers of flowers and offerings of coins large and small to the poor in the name of Babaji and after passing through the main bazar and streets of the city, when marriage procession reached bride's home, Babaji Sahib announced that he had fulfilled his promise and that next day he would depart for his heavenly abode.

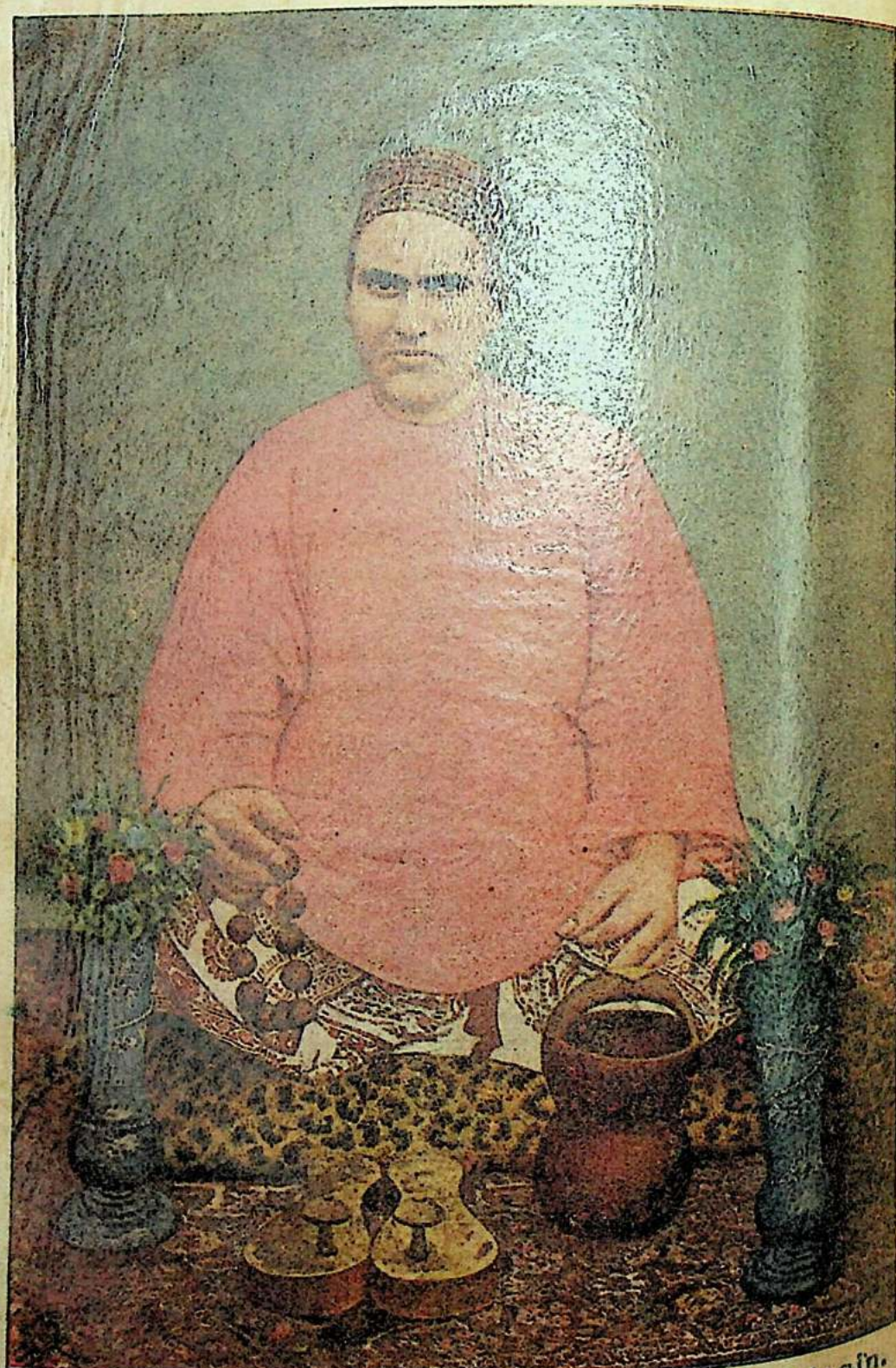
After leaving marriage procession at bride's house Babaji was taken to the residence of Seth Bagamal Heeranand where the mother of Seth Bagamal served Babaji with KHICHINI (food of boiled pulse and rice)

with great fondness and humility, and placed her humble oblation before Babaji. From there Babaji was taken at about 6 P. M. by the whole Panchayat to Sri Sadhbella Tirth, where he bowed down before GADI SAHIB and had TILAK (mark) on his forehead. After the departure of Panchayat, Babaji announced that that night he would receive RAM PARVANO (message from RAM). After this Baba Karandass Sahib slept in a small room near the existing water-well. At 9 P.M. Babaji told all the principal sadhus that he would expire that night On Phagan wadi Choth (4th) of Vikram Era 1952. Exactly at 2 A.M. Babaji breathed his last at the age of 85 years. The news of the death of Babaji spread immediately throughout the city like wild fire and several persons of New Sukkur, Old Sukkur, Rohri, Gharibabad and even of Shikarpur arrived in Sri Sadhbella Tirath with flowers, Cocoa Nuts and PATASHAS for the last darshan of Mahraj Karandas Sahib. The corpse of Mahraj Karandass sahib was decorated with countless wreaths of flowers and reverentially consigned to the INDUS RIVER with full observance of rites and ceremonies to the accompaniment of cymbals, and songs, and conches as was done in the case of Poojya Sidheshwar Swami Bankhandi Sahib in the presence of huge crowds of people. On the 12th day a grand feast of delicious food was given to all sadhus on behalf of Babaji and the Path Sahib was also completed.

All the persons considered Baba Karandass Sahib as an incarnation of RAJA KARAN.

The above anecdote was narrated by several sadhus and worldly people of that time, and the author had personally noted all the details himself at that time.

परमहंस परिव्राजकाचार्य श्रीगुरु उदासनिवर्य्य श्री १०९
 पूज्यपाद स्वामी जयरामदासजी महाराज पूर्व काल के महन्त
 सद्गुरु वनखण्डी आश्रम श्री साधुवेला तीर्थ (सक्कर-सिंधु)



Shri 109 Swami Jairamdasji Maharaj Udasin.
 (Succeeded the Gadi in Vikram Sambat 1943)



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI JAIRAMDAS SAHIB

GURSAKHI (ANECDOTE) No. 309.

Swami Jairamdas Sahib born in the Kashatriya family of Thakur was of brownish colour. Constitutionally he was strong and robust with bulky belly and the arms above the elbow heavy. He was Nirban at first and then a PARMAHANS. His eyebrows were large and beautiful. He was about 6 feet tall. His eye sight was keen. He had long arms, broad chest, high navel, oval face, eyes medium and beautiful. His feet were large, about 17 fingers in length, nails red, ears smooth and small. He had an aquiline nose, white pearl-like teeth, all intact till his death. He had red medium lips and a radiant look. He had no hair on his body. His voice was thunderous, inspiring fear. His hands were heavy, feet strong, palm smooth and had small-pox marks on the face. The back part of his neck was bulky, head wide and legs thick. His broad and smooth forehead was symbolic of lack of care and anxiety and had a cheerful disposition.

On Kartak Wadi Teej (3rd) of Vikram Era 1945, Seth Ramandass BUKHARI (trading at Bhukhara in Russian territory) came to Sri Sadhbella Tirath, when Swami Jairamdass Sahib was taking his meal in PANGAT. Seth Ramandass sat in the SABHA MANDAP (Lecture Hall). After meals Swamiji came and sat on GADI, when Seth Ramandass stood up and bowed to Swamiji.

Swamiji told Seth Ramandass that he had returned from BUKHARA and that during his journey he had met with difficulties and had been

saved from the murderous attacks of PATHANS on the way due to the blessings of POOJYA SATGURU SWAMI BANKHANDI SAHIB. Thereupon Seth Ramandass entreated, "Sire thou art omniscient and indeed I remembered POOJYA SATGURU SWAMI BANKHANI SAHIB during my troubles, and by his blessings I have escaped the attacks of PATHANS and arrived here". Seth Ramandass further stated that when PATHANS pounced upon him in the journey, he remembered Poojya Swamiji and prayed, "Oh Owner of Sri Sadhbella Tirath, if you protect me from these attacks I will place an oblation of Rs. Ten Thousands in Russian sovereigns.

Note :—One Russian sovereign was equal to six Indian rupees.

After relating this he placed the above amount before GADI SAHIB as an humble offering. Thereupon Swami Jairamdass Sahib told the sethia that with the blessings of POOJYA SATGURU SWAMI BANKHANDI SAHIB he was saved from the attacks of PATHANS but yet still some more amount stood against him. Thereupon the sethia admitted and said that he would send the balance later on. Thus after obtaining the blessings from Swami Jairamdass Sahib, Seth Ramandass went home with holy PAKHAR and PERSHAD. In the above Era Swami Jairmdass sahib proceeded to PRYAG RAJ on the eve of HALF KUMBH FAIR, where he spent whole of the amount, and Seth Ramandass also remitted the balance of his promised oblation to Swami Jairamdass Sahib at PRYAG RAJ, and the same too was spent by Swamiji there.

The above anecdote was narrated by seth Paroomal and Seth Tahilnal Co: in Vikram Era 1950. Similary several old sadhu and other worldly people of that time related the same.

GURSAKHI (ANECDOTE) No. 310

On Akhar wadi Umawas of Vikram Era 1948, an old devotee mother of Lalomal came to Sri Sadhbella Sirath where she entreated Swami Jairamdass Sahib stating, "My daughter and grand daughter have no sons (she had with her both son-in-laws); hence pray, bless them for the same. Looking to the entreaty of the old devotee, Swami Jairamdass Sahib wanted her son-in-laws to enter into a verbal agreement that whenever

they would be blessed with a son, they would pay homage to Sri Sadhbella Tirath and place an oblation of rupees ten for every son as an humble offering. At this both the son-in-laws of the old devotee lady made such a promise and exactly they were blessed with a son. Thus whenever they were blessed with a son they came to Sri Sadhbella Tirath and placed the promised oblation as an humble homage for the redemption of the child.

Note :—Several persons who are blessed with sons by the blessing of GADI SAHIB of POOJYA SWAMI BANKHANDI SAHIB finding their desires accomplished, got their sons redeemed in infancy or when grown up, or at the time of betrothal or lastly at the marriage time.

The above anecdote was narrated by the old lady Lallamal's mother, and her both sons Lallamal and Deomal, all the three in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 311.

Once in vikram Era 1948 MAI MENGHAMAL'S mother's son Teckchand who was schooling was beaten severely by his school teacher. Teckchand narrated this fact to Swami Jairamdass Sahib. On Kartak Wadi Chodas of the above Era, Swamiji sent for the above school master and asked him why he had mercelessly punished his pupil Teckchand. The master answered, "True Sire, the pupil is to be improved and brought to the position of SETHIA." Thereupon Swamiji announced that Teckchand would be SETHIA with little education, which exactly happened and with the blessings of Swamiji, Teckchand became SETHIA in his mature age. The above Teckchand whenever he went out or returned home from journey he came regularly to SRI SADHBELLA TIRATH to pay humble homage and receive PAKHAR and BHABHUTI. Moreover he visited SRI SADHBELLA TIRATH annually and paid his voluntary share from profits of his income.

The above anecdote was narrated by Mai Menghamal's mother in vikram Era 1954, and Seth Teckchand related the same in Vikram Era 1970.

GURSAKHI (ANECDOTE) No. 312.

On Sawan wadi Ekam (1st of Vikram Era 1949) Dhanooram Timber merchant came to Sri Sadhbella Tirath, where he entreated swami

Jairamdass Sahib, stating, "True Sire several years have passed without any male issue. pray grant me the boon of a son; my wife too has been pressing me to crave thy blessing for the same, undertaking to perform any worshipful ceremonies, if necessary".

Swami Jairamdass Sahib was pleased to announce that he would be blessed with a son in the ensuing month of BESAKH with his hand imprint on the left arm of the child. Dhanoomal also performed certain rites and ceremonies in Sri Sadhbella Tirath according to the instructions of Swami Jairamdass Sahib. A son was born to him in the same month mentioned above with the mark on his arm, and thus the utterance of swamiji came to be true. When the child was brought to Sri Sadhbella Tirath to bow down before Gadi Sahib, Swami Jairamdass Sahib who was GADI DHAR, named the child Besakhiram. Bhai Dhanooram gave a BHANDARO of rice-pudding and Pooris in Sri Sadhbella Tirath and placed an oblation before Swamiji and Baba Karandass Sahib and after getting blessings, PAKHAR and PERSHAD, Dhanoorm went back to his residence.

The above anecdote was narrated by Dhanooram Timber Merchant personally in Vikram Era 1951, Chootharmal GUMASHTA partner related the same in Vikram Era 1953. Seth Jethomal and Sadhuram both timber merchants of New Sukkur related the same in Vikram Era 1955.

GURSAKHI (ANECDOTE) No. 313

On Sawan Wadi Umawas of Vikram Era 1949 while River Indus was in full swing Bawa Gangadass Beragi while catching a boat rope was thrown into the river Indus. As he did not know swimming his head reeled and he began to drown when he remembered Poojya SATGURU SWAMI BANKHANDI SAHIB and prayed, "If thou art omniscient, Sire, pray, protect me."

The night was pitch dark and on account of roaring sound of waves the cries of Gangadass Beragi could not be heard either in Sri Sadhbella Tirath or by the pilgrims in the boat. He himself could not hear the voice of people who were in the boat. While he was in such a miserable state he caught hold of a rope which was tied to the boat, but he was so weak and tired that he could not pull the rope nor did the boat-man ever know that some one had seized the rope. There was a general talk among

the boatmen and sadhus of Sri Sadhbella Tirath that Beragi sadhu Gangadass' days were numbered and all were supplicating POOJYA SATGURU SWAMI BANKHANDI SAHIB to save the sadhu. In their grief and sorrow the sadhus of Sri Sadhbella Tirath did not take Gopal GAPHA (night meal) and some of them who knew swimming entered into the water on wind skin in search of him. The boat too from which Beragi sadhu had slipped down conducted the search down the stream upto Bachal Shah Miani. When the boatmen thought to anchor at a certain place they pulled the rope but the rope appeared to be heavy, and the boatmen wondered what it was so very ponderous that it could not be pulled up. Two or three of them together pulled the rope with all their might when to their amazement they found the Beragi sadhu Bawa Gangadass tied with knot to the rope. When he was brought out of water on the boat, Seth Tahilmal coy., Seth Mulchand grocer, Seth Deoomal the tall, Seth Issardass Khemchand Bhatia and Jeoomal milk seller all daily regular attendants and devotess who were in the same boat asked Gangadass who had tied him to the rope. Thereupon Gangadass answered that a beautiful grey sadhu had tied him by knot and he personally was lifting him on his hands. He asked him his name. He himself was BANKHANDI, and told him to go on uttering POOJYA SWAMI BANKHANDI SAHIB KI JAI. He did as he was told and by the time the rope too was pulled and then the mysterious grey figure of sadhu also disappeared.

Looking to this wonderful miracle of POOJYA SIDHESHWAR SWAMI BANKHANDI SAHIB all the sadhus and others who were in the boat were wonder struck and applauded Poojya Sidheshwar Swami Bankhandi Sahib.

The above anecdote was narrated by Seth Tahilmal Coy., Seth Moolchand, Seth Deoomal, all the three of Old Sukkur and Seth Issardas Bhatia of New Sukkur who were in the same boat and Bawa Gangadas related the same in Vikram Era 1949. The same was also narrated by the boatmen who had conducted the boat.

GURSAKHI (ANECDOTE) No. 314.

On Sanwan Sudi Beej of Vikram Era 1949, a lady having desire in her mind to be blessed with a son, was coming to Sri Sadhbella Tirath by

boat. On the way owing to the abnormal rise of the Indus River she was thrown off into the water and was drowning. She had firm faith in POOJYA SWAMI BANKHANDI SAHIB and by remembering His Holy name in her mind she supplicated, "Oh True Sire, if I am drowned my generation will cease for ever. I am coming to your door to crave blessing for the birth of a son but now I myself am going to die. Pray save my life at such a critical juncture". After the above supplication she saw herself on the steps of Ghat of Sri Sadhbella on Sukkur side. On enquiry from the people, she stated that one Sadhu having long knotty hair on his head had taken her out from the water with his hands, and he stated his name to be BANKHANDI SAHIB. Thus she had reached the ghat and knew nothing more beyond that.

She came by the next boat to Sri Sadhbella-Tirath and bowed down before Swami Jairamdass Sahib to whom she narrated the incident and prayed for the achievement of her desire and then went to her residence. In due course with the blessings of POOJYA SWAMI BANKHANDI SAHIB, she was favoured with a son. When she came to Sri Sadhbella Tirath with her baby to pay humble homage, Swami Jairamdas Sahib named the boy DARYAHDINO 'Saved from the water'; The above Daryahdinomal is alive to this day.

The above anecdote was narrated personally by mother of Daryahdinomal in Vikram Era 1956; and Daryahdinomal who had heard the same from his mother, related the same in Vikram Era 1972.

GURSAKHI (ANECDOTE) No. 315.

On Bado Wadi Teej (3rd) of Vikram Era 1949 a Bania named Hiromal resident of Old Sukkur dealing in brick-kiln went to swim into the Indus on windskip. Many other Sadhus were swimming along with him. In those days Sadhus were very fond of swimming. The above Hiromal went in the middle of the river by the current, where his wind-skin burst. Hiromal was aged 40 and was weeping bitterly, and the current of water was very strong. Several Sadhus tired their best to help him but none could reach there. Finding no other means, he remembered POOJYA SWAMI BANKHANDI SAHIB and supplicated, "True Sire, if you are omnipresent pray, help me at such a difficult time or devise some means for my protection, so that I may reach the bank safe". He

immediately recovered his senses. He tied a rag from a cloth on his head and tied his wind-skin, and began to supplicate POOJYA SWAMI BANKHANDI SAHIB, when he came out from the current and reached the minor Sadhbella. From that time Hiromal had strong faith in POOJYA SWAMI BANKHANDI SAHIB. Similarly all the woes disappear by adoring POOJYA SWAMIJI.

The above anecdote was narrated personally by Hiromal in Vikram Era 1949. Several old Sadhus and worldly people related the same in Vikram Era 1950.

The above Hiromal adoring POOJYA SWAMI BANKHANDI SAHIB came to Sri Sadhbella Tirath in Vikram Era 1948 on wind-skin by river and desired in his mind to have rice pudding in the PANGAT and sat in row along with other worldly people. He exactly got rice-pudding along with other food. After taking food, when he came to bow down before GADI SAHIB, Swami Jairamdas Sahib was GADIDHAR, to whom he narrated the secret of his mind and stated, "Verily POOJYA SWAMI BANKHANDI SAHIB is omnipresent and fulfills the desires of one's mind".

GURSAKHI (ANECDOTE) No. 316.

On Chet Sudi Naumi (9th) of Vikram Era 1950, Seth Issardass Larai resident of Ranipur Riasat came to Sri Sadhbella Tirth. At this time Swami Jairamdas Sahib was reciting scripture of SRI RAMA'S birth from TULSI KIRITRAMAIN.

Note :—This scripture is recited only once in a year on RAM NAUMI "RAMA'S BIRTHDAY" at 12 Noon. Seth Issardas passed whole day in Sri Sadhbella Tirath. In the afternoon while Swami Jairamdas Sahib was reciting scripture of YOGVASASHIT, Seth Issardas entreated Swami, "True Sir I have become too old and desire death". Thereupon Swami Jairamdas Sahib told Seth Issardas that he had been visiting Sri Sadhbella Tirath regularly to listen to the scripture since Vikram Era 1910, and that he would expire exactly after one year from that day. He would go on pilgrimage and expire at AJUDHIA RAMA'S BIRTH PLACE on RAM NAUMI. After hearing this Seth Issardas went to his residence. On BASANT PANCHMI of the same Era Seth Issardas gave a grand BHANDARO OF LUDOOS (Sweet-round-balls) and Kachoris (Pastry

of bruised pulse fried in ghee) etc. in Sri Sadhbella Tirath and also gave a separate oblation in cash and cloth to each Sadhu of Sri Sadhbella Tirath and bowed down before GADI SAHIB, and on the next day, the Sethia started with his family members for pilgrimages. After visiting Prayag Raj, Kashi and Gaya, Seth arrived at Ajudhia where Seth Issardas had a slight attack of fever. There he remembered the past announcement of Swami Jairamdas Sahib and told all his family members that he would expire that day". That day was exactly RAM NAUMI of Vikram Era 1951. Seth Issardas lay on sand on the bank of SARJOO RIVER with TULSI PLANT LEAVE in his mouth uttering the Holy name "RAM RAM" and thus expired peacefully without experiencing any trouble. After his death his descendants according to the instruction of the deceased Sethia, gave a BHANDARO of Rupees one thousand in Sri Sadhbella Tirath and placed Rs One hundred and one before *Gadi Sahib* as an oblation and gave separate minor oblation to each Sadhu and finished the reading of PATH SAHIB on behalf of the deceased Sethia.

The above anecdote was narrated by Seth Belaram and Seth Balchand both of Ranipur Riasat in Vikram Era 1951.

Note:—This Vikram Era was a leap year with the duplicate month of Akhar. Swami Jairamdas Sahib shuffled off his mortal coil on first Akhar Wadi Ashtimi (8th of Vikram Era 1950) and his disciple Swami Harnamdas ascended the GADI SAHIB on the same date.



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श्री १०८ स्वामी हरिनामदासजी महाराज उदासीन, वर्तमान गद्दीधर
श्री साधुबेला तीर्थ, सुक्कर (सिंधु).

श्री साधुबेला तीर्थ के गद्दीधर
श्री १०८ स्वामी हरिनामदास जी उदासीन



Shri 108 Swami Harinamdassji Maharaj Udasin
PRESENT GADI NASHIN OF
SRI SADHBELLA TIRATH SUKKUR (SIND).



श्री सतिगुरु बनखण्डी महाराज भ्यो नमः

श्री सिन्धु गंगा सप्त नदाय नमः

श्री साधुबेला तीर्थाय नमः

SWAMI HARNAMDAS SAHIB
and
BAWA HARIDAS SAHIB

GURSAKHI (ANECDOTE) No. 317

On Jeth wadi Ashtimi (8th of Vikram Era 1953) Swami Harnamdas Mahant Sahib along with his principal disciple Bilwa Haridass, several other Sadhus and Sethias of New and Old Sukkur, and religious singers Bhagat Moorijram, Rughooram, Phagunmal and Kakoomol sailed by four boats (two large and two small) from Sri Sadhbella Tirath up direction towards PANJ PIPALI (near Rohri water supply channel) for enjoyment. At this place there were religious songs and instructions and after taking food, while returning back, a small boat containing cooking utensils and some men was about to capsize under the Lansdowne Bridge and there was no hope of its rescue when boatmen named Jumiro, Rahimdino, Eadal, Allahwarayo and Lallo, all the five boatmen in view of this crisis raised cries in adoration of POOJYA SIDHESHWAR SWAMI BANKHANDI SAHIB saying, "Oh FAKIR SIRE, pray help us in this hour of need and save us from drowning".

Immediately after, the boat came to a stand-still on account of shallow water in the midst, the water being only knee deep, when men shifted along with utensils to the next accompanying boat. The capsizing boat being cleared of water was attached to another boat, and thus all reached SRI SADHBELLA TIRATH safe and wore a happy and cheerful look admiring POOJYA SWAMI BANKHANDI SAHIB and stating that it was "HE" omnipresent with whose blessing the boat and men had been saved.

Next day all the above five boatmen sailed by a boat towards the Lansdowne Bridge to inspect the site of the shallow water place in the midst of deep water which they came across the preceding day on their adoration to POOJYA SWAMI BANKHANDI SAHIB. On their arrival at the site, to their utter amazement no such place could be found, and with their survey by means of long bamboos there was nothing but deep water round and no trace of the place at all. On their return they narrated this fact to Swami Harnamdass and Kothari Bawa Haridass and considering POOJYA SWAMI BANKHANDI SAHIB as omniscient and omnipresent, all bowed down humbly before GADI SAHIB.

The above miracle was witnessed personally by the author, Bawa Sarav Dayal, Pandat Gurparshad, Gorakh Kotwal elder, Utamdass business conductor, Bawa Ayaram of Old Sukkur, Nandram Brahman, Langra Poorandass, Gangadass, Thakurdass, Harisaran, Bawa Tarandass, young Gangaram, Bawa Nirmaldass Professor of Gurmukhi, Ranjharan, Arjandass, Hansdass, Kamaldass, Niranjandass, Pandat Balakram MANDLESHWAR, Pandat Atam Swarup of Gur Mandal Ashram of Hardwar, Seth Tahilmal Company, Seth Mulchand, Elder Deomal, and young Deomal and many others who were in the boat and being an eye-witness to the miracle admired POOJYA SWAMI BANKHANDI SAHIB.

GURSAKHI (ANECDOTE) No. 318.

Once on Jeth Sudi Teej (3rd) of Vikram Era 1953, several Sadhus and boatmen of Sri Sadhbella Tirath sailed by boats in the down direction for KETI forest to collect fuel and firewood. When they had passed many days in the forest, Bawas Utamdass, Gorakhdass, Ayaram, Gangaram, Pandat Sarav Dayal and Pandat Bawa Gurpershad, all adored POOJYA SWAMI BANKHANDI SAHIB saying, "Oh True Sire, here in jungle we eat only "DAL" (pulse) and Chapaties, but no vegetable could be procured even with money for us.

No sooner was Poojya Sawamiji was earnestly sought and adored when a Bania with a horse-ful of different varieties of vegetables appeared in the forest and spoke to all the Sadhus there that he had brought vegetables for them. Thereupon two Sadhus spoke to the Bania that since there was no trace of any vegetable there in the forest, how it was that he came there and who told him to take vegetables into this forest. The Bania answered

श्रीमान् बाबा हरिदासजी उदासीन
श्री साधुबेला तीर्थ, सुक्कर (सिन्धु).



SHRIMAN BABA HARIDASJI UDASIN
SRI SADHBELLA TIRATH SUKKUR (SIND).



that they were in need of vegetables hence he had brought them there. After this he unloaded from his horse the bag of pumpkins, "PETHAS," "BHINDIS" and some other varieties of vegetable and went away. The above two Sadhus went after the rest of the Sadhus where they were working and to them they related about the sudden arrival of a bag full of vegetables. When all the Sadhus came back to the spot, to their amazement and wonder, neither the Bania nor the horse could be found there. The Sadhus were speaking among themselves where the Bania went away as he had not taken even the value of the vegetables. They searched for him far and near but the Bania could not be found. All the Sadhus were wonder-struck and adored POOJYA SIDHESHWAR SWAMI BANKHANDI SAHIB stating, "Thou art omnipresent, wherever thou art adored thou immediately fulfil the desires of thy worshippers and thou art BRAVO, HAIL! BRAVO HAIL!"

This anecdote was narrated by the above mentioned Sadhus in Vikram Era 1953.

GURSAKHI (ANECDOTE) No. 319.

From Mangh Wadi Ekam of Vikram Era 1953 to Akhar Sudi Beej of Vikram Era 1954, severe type of Plague appeared in new Sukkur, Old Sukkur and Rohri with the result that no one visited Sri Sadhbella Tirath. All the three cities were vacated and people migrated to other places. The Provision for use of *Sri Sadhbella Tirath* was requisitioned from Larkana. This plague epidemic continued for six months.

On Jeth Wadi Chodis (14th) of Vikram Era 1954, all the Sadhus of Sri Sadhbella Tirth assembled before GADI SAHIB for religious discourse before Swami Harnamdas Mahant Sahib. There all the Sadhus adored POOJYA SWAMI BANKHANDI SAHIB and entreated, "TRUE SIRE here we get daily the meals etc excepting gram pulse which is unprocurable due to plague stricken area".

Poojya Sidheshwar Swami Bankhandi Sahib who is omniscient and omnipresent, in order to accomplish the desires of His Sadhus by his internal power went into the heart of a Sethia named Gangaram residing at Pak-Patan, who wrote a letter to the Manager of his firm of Sukkur Branch (with a copy of the same to the Mahant Sahib Sri Sadhbella Tirath, received by Post only four days after the supplication) instructing him that

he had sent one boat full of Grams to Sri SADHBELLA TIRATH, where any quantity of grams might be unloaded according to the choice of the MAHANT SAHIB and the balance sold in bazar and the realization from the latter credited to his accounts. He further wrote that at that time Sukkur was infected with Plague and he had dreamt a dream that Sri Sadhbella Tirath was in urgent need of grams hence he had sent one boat full of the same and that no value was to be recovered from Sri Sadhbella Tirath for grams they unloaded.

On reading the contents of the letter, all the Sadhus of Sadhbella became very glad to see their desires accomplished all of a sudden and all supplicated before POOJYA SWAMI BANKHANDI SAHIB, "Then art BRAVO HAIL! and hast accomplished the desires of our hearts." On Jeth Sudi Chodis (14)th viz: fifteen days after the adoration of Sadhus, the boat loaded with grams arrived at Sukkur KHARIRI viz at Sukkur Canal regulator. The boatman also had brought a letter written by Seth Gangaram from Pak Patan and delivered the same to the Mahant Sahib in which full details were given. The Sadhus unloaded some bags of gram for BESSAN (Flour of Gram) to prepare NUKHITI for the use on the anniversary of POOJYA SWAMI BANKHANDI SAHIB which was to be held on Akhar Wadi Beej of Vikram Era 1954. All were saying that the master himself to accomplish his own ends, had sent the grams and thus all were admiring poojya Swami Bankhandi Sahib again and again.

The above anecdote was recorded personally by Swami Harmandas Sahib, the author and present GADIDHAR in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 320

On Sawan Sudi Pooranmasi (Full Moon Day) of Vikram Era 1954, Diwan Zaunkising Hindu came to Sri SADHBELLA TIRATH where after completion "BHOG" of the reading "PATH SAHIB" of GURU GRANTH SAHIB he supplicated in the DURBAR of POOJYA SAT GURU SWAMI BANKHANDI SAHIB, "Oh Maharaj, I have now become old and want to retire on pension from the Govt: service, but so far my applications in this behalf have not been accepted by the Govt: Officers. Be Pleased to accept my request".

After this he went to his Bungalow situated in New Sukkur. With the blessings of Poojya Swami Bankhandi Sahib, Diwan Zaunkising was

permitted to retire on pension. Diwan Zaunkising then came to Sri Sadhbella Tirath and informed the author that Poojya Swamiji is omnipresent and has fulfilled his desire. He further stated that his father was a faithful devotee to Poojya Swami Bankhandi Sahib. On Assu Wadi Panchmi (5th) of Vikram Era 1900, Mahant Bawa Gangaram had expired at Hyderabad Sind on Chath (6th) and the ceremony of consigning corpse of Bawa Gangaram to the Indus River was performed, when Poojya Swami Bankhandi Sahib was addressed to kindly come over to Hyderabad Sind and perform BHANDARO under his own supervision in honour of the deceased Bawa Gangaram, and on receiving such intimation Poojya Swami Bankhandi Sahib left Sukkur for Hyderabad Sind and arrived there, and on Assu Sudi Beej (2nd) Poojya Swamiji gave a BHANDARO there. On the above date his father who was hitherto in the employ of MIRS (TALPURS) after obtaining blessings from POOJYA SWAMI BANKHANDI SAHIB was transferred to the service of British Government owing to the termination of the rule of Mirs in Sind. His father then regularly earmarked one pice per rupee from his monthly pay for Sri Sri Sadhbella Tirath. Ever since that day he began to prosper and poverty vanished from his house. After his father's expiry he was taken in Govt. service on Rs. 12/-/- per mensem and he too followed suit in reserving one pice per rupee from his monthly pay and remitted three annas monthly to POOJYA SWAMI BANKHANDI SAHIB and with the balance he managed his domestic affairs. Thus he went on progressing in his appointment, and placing oblation before Poojya Swami Bankhandi Sahib according to his pay.

Diwan Zaunkising further stated that the amount set aside from his pay, he sometimes remitted to Poojya Swamiji, sometimes he utilized in giving BHANDARO in honour of Poojya Swamiji, sometimes he installed PATH SAHIB in honour of Poojya Satguru Swami Bankhandi Sahib, but he had never done so in his own personal name, because all what he had got was through the blessings of Poojya Swamiji and with whose kind blessings he had enough of property both moveable and immoveable, children and respect, and with the blessings of Poojya Swami Bankhandi Sahib he was drawing Rs. Twelve hundred as his monthly salary and had now retired at his own choice and free will on pension.

The above anecdote was personally narrated to the author by Diwan Zaunkisingh Hindoo Divisional Forest Officer along with Diwan Dewandass

Daftardar both residents of Hyderabad Sind in Vikram Era 1954.

GURSAKHI (ANECDOTE) No. 321.

On Akhar Wadi Umavas (Full Dark Night) of Vikram Era 1960 Gokalmal milk-seller son of Zaunkising Bhatia of Rohri went into the forest to fetch milk and while returning he missed the route and came to a place where nothing could be seen excepting a lake and small pools of water. Gokalmal tried his best to come out of the maze, but neither he could find the foot-path, nor the course of the water. In this state he could neither proceed forward nor go backward. He was surrounded by either dust, storm or rain.

Thus he passed full two days and nights in jungle under such trying circumstances and did not come across a single human being or a bird. He felt hungry and was also much afraid of serpents and other poisonous insects. Finding no other means of relief he adored POOJYA SIDHESHWAR SWAMI BANKHANDI SAHIB and supplicated, "Oh Poojya Swamiji, pray, help me in this dire difficulty". And he wept bitterly. After the above entreaties he heard a hidden voice directing him, "Proceed to the right".

On hearing this voice he recovered his senses and was encouraged to proceed in that direction. Wherever he felt uncertain and required need of guidance, the hidden voice directed him to turn to the right or left. Thus by means of divine agency he arrived on the bank of the river, when he felt a new life infused into him and adored again and again, "Pray who has guided and conducted me here by his divine voice." A secret voice again answered, "It was he whom you earnestly sought and adored". Then he swam across the river and reached his destination and met his relations, whom he mentioned full facts of his past difficulties.

On hearing the story of Gokalmal all his relations began to admire and supplicate POOJYA SWAMI BANKHANDI SAHIB. On Bado Sudi Teej (3rd) of Vikram Era 1954, Gokalmal came to Sri Sadhbella Tirath with his relations and made an humble offering of five maunds of milk and placed separate oblation before GADI DHAR SWAMI Harnamdass Mahant Sahib. His relations too placed separate oblation before Swamiji. He also gave a separate oblation of annas four to each Sadhu of Sri Sadhbella

Tirath and after getting PAKHAR and blessings all returned to their respective residence.

The above anecdote was narrated personally to the author by Gokalmal and his brother Dunarmal on Bado Sudi Teej of Vikram Era 1960 on the day of milk BHANDARO. Bhai Hundraj son of Dunarmal related the same in Vikram Era 1963.

GURSAKHI (ANECDOTE) No. 322

On Manghir Wadi Umavas of Vikram Era 1961, Seth Deepchand son of Seth Rayatmal resident of Old Sukkur had his contract work in Bengal. There on Mangh Wadi Choth of the same Era, Mr: Staton the Engineer in charge of the work with his head quarters at Dhubri City in Malda Division showed a telegram to Seth Deepchand about his transfer from that Division elsewhere. Hearing such news Seth Deepchand was much pained and felt very much depressed as that Officer was very kind to him and he was also afraid as to the nature of his successor. On this Seth Deepchand earnestly sought in his mind POOJYA SWAMI BANKHANDI SAHIB and entreated, "Oh True Sire, thou art omniscient, and if thou art pleased with thy SHEWAK (adorer) and accomplish desires of thine devotees, pray, cancel the transfer of this Officer". He was sure that Poojya Swami Bankhandi Sahib always accomplished his desires. He therefore spoke to the Officer (under orders of transfer) that he would not be transferred from there and to that effect he had adored his personal Deity named POOJYA SATGURU SWAMI BANKHANDI SAHIB.

At this the Engineer was laughing. After a few days the above Officer made his preparations to pack up his luggage, when he received a telegram from his Chief Engineer Mr: R. S. Wilson that his transfer was cancelled and that he was detained in his present post. The Engineer was greatly astonished and was conversing with Seth Deepchand about Poojya Swami Sat Guru Sahib. Seth Deepchand narrated to the above Officer all about the "Ridhis", "Sindhis and miraculous powers of POOJYA SWAMI BANKHANDI SAHIB.

The above anecdote was narrated by Seth Deepchand personally in Vikram Era 1962. Similarly his other brothers named Seth Chandiram, Seth Chooarmal and Seth Narsumal also related the same.

performance of SINDHI BHAGATS which is regularly held at Sri SADHBELLA TIRATH at Sukkur. Today is the first Sunday after **New Moon**. I myself was present throughout the singing and dancing performance for the whole night, and do not know where the BHAGATS retraced their steps". All the Sadhus and others seeing and hearing this most wonderful miracle admired POOJYA SWAMI BANKHANDI SAHIB and exclaimed, "Thou art omniscient, omnipresent and BRAVO HAIL!

This is borne testimony to by all the Sadhus of author's MANDLI; and Bawa Harisaran disciple of Swami Jairamdass Sahib was also present and so the Mahant Sahib and the worshipper of DHOONI SAHIB.

GURSAKHI (ANECDOTE) No. 325

On Manghir Wadi Naumi of Vikram Era 1968 exactly at 1 p. m. there was a great gathering of pilgrims in Sri Sadhbella Tirath. A girl of 7 years age who had accompanied her parents tumbled down from the Parapet wall near TULSI THALLAH and fell down on the ground (bed of Indus river) on stony soil and became unconscious.

Note:- The height of the wall was over 15 feet and the floor was solid rocky.

The mother of the girl ran down and took the girl in her arms and was weeping bitterly and adoring, "Oh, BABA BANKHANDI SAHIB, thou art omniscient and omnipresent and powerful in all respects, pray, save the life of my girl". Soon after the girl came to her senses, and the mother enquired from her daughter where she had received the injuries. The girl answered that she had received no injuries, for one BAWA had caught her in his hands and saved her from falling on the stones. He named himself as BANKHANDI and that she knew nothing more beyond it. The parents of the girl brought their daughter before GADI SAHIB where all bowed down before Swami Harnamdas Mahant Sahib & took BHABHUTI and returned home in peace applauding POOJYA SWAMIJI.

This was noted by several persons present on the spot who were all admiring POOJYA SWAMI SAHIB MAHARAJ.

प्रादेशाला, बाबनालय

सभा मंडल

सद्वत्त वनखण्डा मादर

SHRI SADHUBELLA TIRATH SUKKUR SIND



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GURSAKHI (ANECDOTE) No 325

In Vikram Era 1971 Seth Khushiram Gaba of Shikarpur came to Sri Sadhbella Tirath along with his wife where they told Swami Harnamdas Mahant Sahib and Kothari Baba Haridass Sahib a tale of their being without a male issue.

The Sethia stated that after the expiry of his two wives, he had married a third one, and was blessed with a son, but to his misfortune the same also died. Now he was advancing to an old age and was therefore very uneasy on the score of his being without a son. They in their mercy had granted him enough of both moveable and immoveable property and hence he prayed for the boon of a son. Hearing the entreaties of Seth Khushiram he was consoled, and told that POOJYA SWAMI BANKHANDI SAHIB MAHARAJ would accomplish his desires. After this blessing he was ordered to proceed along with his wife to Hardwar on the eve of ensuing Kumbh Fair where "Guru Granth Sahib" would be installed, PATH (Reading of Holy Religious Book) done and a BHANDARO (Grand feast to Sadhus and Mahatmas) given and after this supplication would be made to POOJYA SIDESHWAR SATGURU SWAMI BANKHANDI SAHIB MAHARAJ who is Omnipresent and he would accomplish his desires.

Swami Harnamdas and Bawa Haridas along with their Mandli (Party) left Sukkur for Hardwar KUMBH FAIR, and Seth Khushiram along with his wife to Hardwar on the eve of ensuing Kumbh Fair where "Guru Granth Sahib" would be installed, PATH (Reading of Holy Religious Book) done and a BHANDARO (Grand feast to Sadhus and Mahatmas) given and after this supplication would be made to POOJYA SIDESHWAR SATGURU SWAMI BANKHANDI SAHIB MAHARAJ who is Omnipresent and he would accomplish his desires.

Swami Harnamdas and Bawa Haridass along with their Mandli (Party) left Sukkur for Hardwar KUMBH FAIR, and Seth Khushiram along with his wife also accompanied them. On Friday Wadi Dasmi of First Besakh of Vikram Era 1972, BHOG (Completion) ceremony of Holy Granth Sahib was performed and a supplication made to POOJYA SATGURU SWAMI BANKHANDI SAHIB for birth of two sons to Seth Khushiram; and with His Blessings, Seth Khushiram was blessed with two sons who were named Tejoomal and Rochaldass and both are alive to

this day. The above Sethia had a firm faith in SRI SADHBELLA TIRATH since Vikram Era 1938 and the above Sethia considered all the successors (GADI DHARS) as incarnations of POOJYA SWAMI SATGURU BANKHANDI SAHIB and SWAMI HARNARAIN DAS SAHIB. Those who have unflinching and implicit faith in POOJYA SWAMI BANKHANDI SAHIB get the cherished desires of their minds fulfilled.

Note:- The above Vikram Era was a leap year having two months of BAISKH.

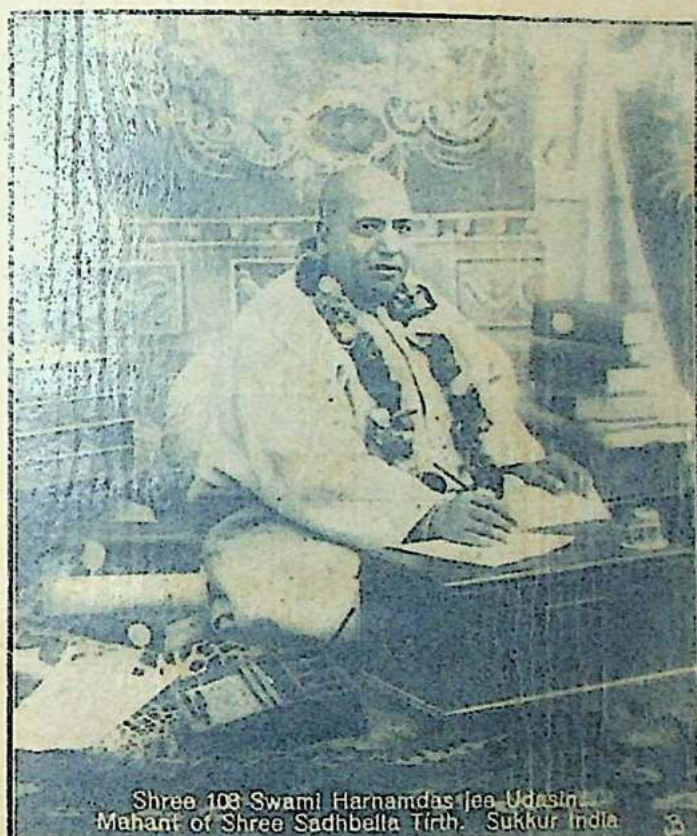
The above anecdote was narrated personally by Seth Khushiram and his wife to several persons since Vikram Era 1974 and the author was personally an eyewitness to the same.

Note:- Similarly Satguru Poojya Swami Bankhandi Sahib had fulfilled the cherished desire of Seth Leelaram Hukumatmalani Batheja of Shikarpur, who had no male issue. The above Sethia had approached even the greatest astrologers whom he had consulted along with his horoscope but he was invariably told by them that from the calculations of stars and planets he was destined to have no male issue. From Vikram Era 1973, the above Seth Leelaram kept full faith and entreated before GADI SAHIB for the blessing of a son. He further entreated that his son would be considered as mortgaged with SRI SADHBELLA TIRATH till such period as the GADI DHAR SAHIB, willingly redeemed him, and then only he would be considered as his own. Swamiji and Babaji announced such a blessing for the birth of a son to Seth Leelaram and supplicated before Poojya Swami Bankhandi Sahib. After obtaining such blessings Seth Leelaram returned to his residence at Shikarpur.

With the blessings of MAHA PIRIBHU Poojya Satguru Swami Rankhandi Sahib, on Wednesday of Phagun Sudi Ashtimi of Vikram Era 1974, Seth Leelaram was blessed with a son at 2.44. P. M. and this happy news was immediately conveyed to Sri Sadhbella Tirath and he was named Ghanshamdass. Subsequently two other sons were born to Seth Leelaram who were named Gopimal and Baldevdass. When he grew up Seth Leelaram redeemed his son from SRI SADHBELLA TIRATH and married him. The Sethia performs all the ceremonies of his sons according to the Hindu Rites with the permission previously obtained from SRI SADHBELLA TIRATH. GADIDHARS from time to time.

परमहंस परिब्राजकाचार्य उदासीनवर्य श्री
 १०८ स्वामी हरिनामदास जी महाराज
 सहकु. बनखण्डी आश्रम श्रीसाधुवेला तीर्थ के वर्तमान महन्त
 (सक्कर-सिंधु)

श्री स्वामीजी हिन्दू धर्म रक्षक उपदेश लिख रहे हैं



Shree 108 Swami Harnamdas Jee Udasin
 Mahant of Shree Sadhbella Tirth, Sukkur India



Shree Sadhbella Tirth from Water Western Side

Swamiji writing on preaching for safety of Hindu Dharma

Parmahans, Paribrajkacharya, Udasinvarya
 Shri 108 Swami Harnamdasji Mahraj Present.
 GADDIDHAR SATGURU BANKHANDI ASHRAM
 SHRI SADHBELLA TIRATH SUKKUR (Sind)

Men of narrow vision and little faith may view this narration sceptically, but they who know anything about the Science of YOGA, will not find it hard to believe in these happenings, specially in the case of MASTER-YOGI like POOJYA SATGURU SWAMI BANKHANDI SAHIB MAHARAJ, It is unnecessary here to enter into a discussion of the attainments or the characteristics of this great saint beyond setting it down that he was from the first to the last a staunch Sanatanist Hindu, and belonged to the order of Udasin Sadhus. He has brought comfort and happiness into the homes of thousands of people and if all such instances were chronicled it would cover a large volume. Suffice it to say that just as the test of pudding lies in the eating, similarly the devotees of SATGURU SIDHESHWAR SWAMI BANKHANDI SAHIB have enjoyed and are still tasting to this day the fruits of their sincere and unflinching faith in Him. And as the test of a kettle of boiled rice is made from only one cooked grain of rice similarly it would be fruitless to enter into a detailed account of countless persons benefitted by their devotion to SRI SADHBELLA TIRATH.

The above note of anecdote was narrated by Seth Leelram Hukumatmalani personally to several persons from Vikram Era 1975. The author personally was an eye witness to the same.

HARI OM SAT SAT.
SHANTI SHANTI SHANTI.

SRI SADHBELLA TIRATH.

It is so named because the site (the two combined hills) selected by POOJYA SWAMI BANKHANDI SAHIB (SRI = Beautiful; TIRATH = The place sacred due to its contact with the Lotus feet of POOJYA SWAMIJI; SADH = Mahatma) for residence was covered with a jungle of KHABAR trees (BELLA = Ban = Jungle). Hence it is called SRI SADHBELLA TIRATH.

(2) The auspicious name of POOJYA SRI SWAMI SAHIB was BANKHANDI SAHIB. (Ban = BELLA = Jungle; Khandi = a piece of land here composed of the hills covered with a jungle of "KHABAR" trees). Sri Swamiji was himself a Sadhu and consequently the words SADHU and BELLA coupled together constituted "SADHBELLA".

(3) Some devotees call it SRI SADHBELLA DHAM or SRI SADHBELLA MANDIR or SAT GURU SWAMI BANKHANDI ASHRAM, (DHAM = Mandir = Ashram = Residence)

Popularly it is known by the name of GURU BANKHANDI SRI SADHBELLA TIRATH.



Review regarding occupants of 'Gadi' of Sri Sadhbella Tirath.

(1) Pooj Satguru Swami Bankhandi Sahib Mahraj Udasin

Pooj Swami Sahib was born in Kurukhetar (Thaneswar) in the Vikram Era 1820 in the house of a Gaur Brahman. He was initiated in the order of Udasin in Vaisakh Sudi Teej V. E. 1830. He founded Sri Sadhbella in Vesak Vadi Bij V. E. 1880. He betook himself to a trance at 2 Am. Akhar Vadi Bij V. E. 1920 & after an hour at 3 Am. His breath left his body exactly at the ripe old age of 100 years.

(2) Baba Vishindas Sahib Udasin.

He took his birth in V. E. 1840 at Rohri in the house of a Vaish Bhatia. In V. E. 1880 on Vesak Sudi Big New Moon day Swami Bankhandi Sahib took him as his disciple and conferred on him the gadi of 'Kothar' which he relinquished to serve as a devoted servant "Poojari". He shuffled off his mortal coil at the age of 70 on Akhar Vadi Bij V. E. 1915.

(3) Swami Harnaraindas Sahib Udasin.

He was born in Jessalmir (Marwar) in the house of a Rajput khastriya in V. E. 1849. He became disciple of Satguru Pooj Swami Bankhandi Sahib on Asu Sudi pandras (Sard Poornma), when he was initiated into the order of Udasin. Swami Bankhandi Sahib conferred upon him the gadi of Kothar on kartak Vadi Dasmi V. E. 1900. He expired at 2 p. m. on Bado Vadi Satmi V. E. 1929 at the age of 80. Same day his disciple Swami Jeramdas Sahib occupied the gadi of kothar.

(4) Swami Harparshad Sahib Udasin.

He was born in V. E. 1865 at Hyderabad (Sind) in the house of a Vaish Diwan. He became disciple of Pooj Satguru Swami Bankhandi Sahib on Kartak Sudi Ekam (Unkoot) in V. E. 1910. He was invested with the 'gadi Sahib' (throne) by Swami Harnaraindas Sahib on Akha-

Vadi Bij, Wednesday at 11-30 A. M. V. E. 1920. He however relinquished the gadi on Asu Sudi Bij, New Moon day, Sunday at 8 p. m. V. E. 1921.

(5) Swami Mohandas Sahib Udasin.

He took birth in V. E. 1850 at Hyderabad (Sind) in the house of a Vaish. He became disciple of Swami Bankhandi Sahib on Mangh Sankrat day in V. E. 1918. Swami Harnaraindas Sahib invested him with the gadi Sahib at 9 p. m. on Asu Sudi Bij New Moon day V. E. 1921. He breathed his last at 5 A. M. on Asu Sudi chodus in V. E. 1925 when he was 75 years old.

(6) Swami Santdas Sahib Udasin

He was born at Hoshiarpur (Punjab) the house of a Sarsut Brahmin in V. E. 1890. He was taken as a disciple of Satguru Pooj Swami Bankhandi Sahib on Akhar Sudi pandras (Poorma) in V. E. 1917. He was invested with the 'gadi Sahib' on Asu Vadi Chodas at 8 A. M. by Swami Harnaraindas Sahib in V. E. 1925. He occupied the 'Gadi' till 6-30 p. m. Asu Sudi Chouth V. E. 1929. Then due to Swami Harparshad Sahib re-ascending the throne, the gadi of kothar was conferred upon him by Swami Jeramdas Sahib who became his help-mate. At the age of 42 he cast off his mortal coil through a trance at 8 p. m. on Bado Sudi chodas V. E. 1932.

(7) Swami Harparshod Udasin (2nd time)

Swami Jeramdas Sahib Udasin and Swami Santdas Sahib Udasin invested Swami Harparshad Sahib Udasin with the throne 'Gadi Sahib' second time in Asu Vadi Choth at 6 p. m. in V. E. 1926. Swami Harparshad Sahib gave up the ghost at the age of 75 at 2 p. m. on Manghir Vadi Noumi V. E. 1940.

(8) Swami Achalparshad Sahib Udasin

He was born at Tando Nihal Khan (Khairpur State) in Sind in the house of a Vaish family in 1884. In 1940 he became a disciple of Swami Harparshad Sahib on Manghir Vadi Naumi and was initiated into the order of Udasin. The same day at 4 p. m. Maharaj Karandas Sahib Udasin invested him with the 'Gadi Sahib' but he abdicated the same and went on a pilgrimage on Tuesday Jeth Vadi Chodus at 2 p. m. in V. E. 1943. He expired on Tuesday, Mangh Sudi Barus at 5 p. m. in 1969 at the age of 85.

His corpse was consigned to the waters of the Indus at 1 p. m. on the next day.

(9) Swami Jeramdas Sahib Udasin

He took birth in the house of a Rajput khastriya at Village Balutra (Jodhpur State) at 8 p. m. on Chet Sudi Bij V. E. 1890. He became a disciple of Swami Harnaraindas Sahib Udasin and was initiated into the order of Udasin on Asu Sudi Dasmi V. E. 1925. He was invested with the 'gadi Sahib' by Swami Achalparshad Sahib on Tuesday, Jeth Vadi Chodus V. E. 1943. He passed away on Wednesday, Akhar Vadi Ashtmi at 4 p. m. V. E. 1950. Before his death he had already conferred the honour of the Gadi upon his senior chela, Swami Harnamdas Sahib Udasin and entrusted the duty of his wishes carried out to Bawa Karandas Sahib. He was aged 60.

(10) Swami Harnamdas Sahib Udasin

Swamiji took birth on Sunday at 8-45 p. m. in Sukkur in the house of a Vaish family in V. E. 1937. He became a chela of Swami Jeramdas Sahib and was initiated in the Udasin order on Asu Sudi pandras (poorma) V. E. 1944. He was installed on the Gadi by Baba Karandas Sahib on Wednesday at 5 p. m. First Akhar Vadi Ashtmi V. E. 1950. He has been since adorning the throne contributing to the advancement of Sri Sadhbella.

(11) Baba Karandas Sahib Udasin

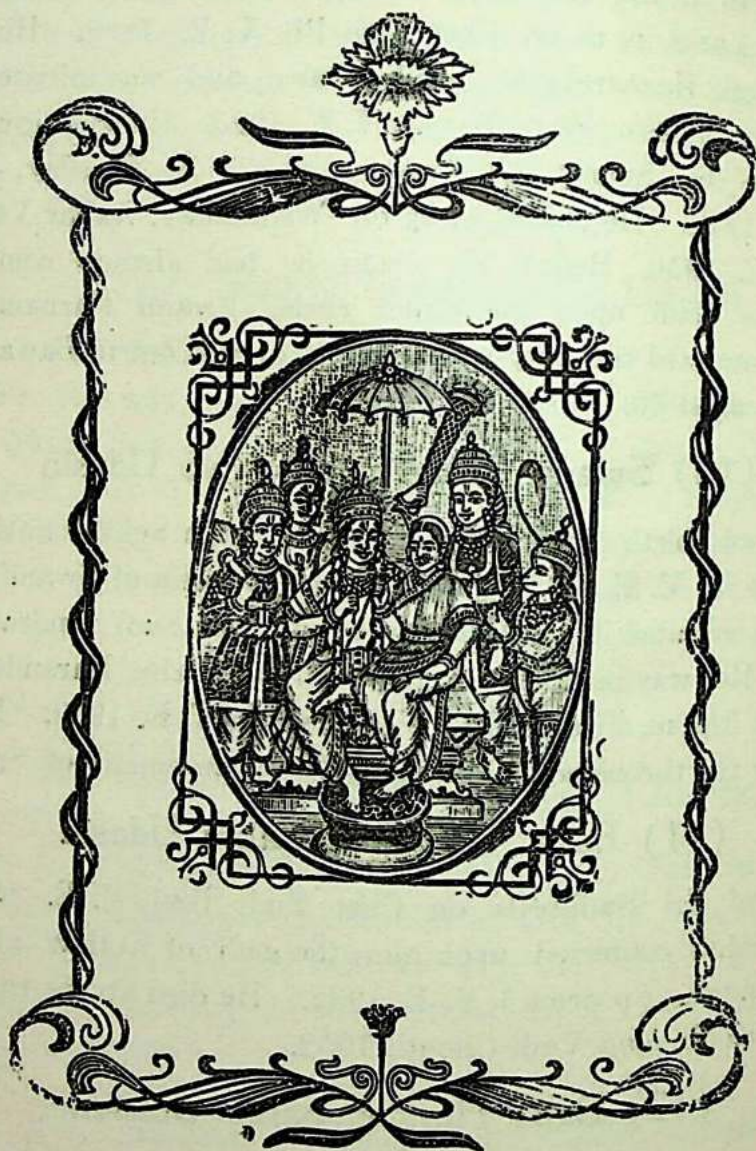
He entered Sri Sadhbella on Chet Sudi Beej V. E. 1915. Swami Harparshad Sahib conferred upon him the gadi of Kothar at 9 a. m. on Budo Sudi pandras (poorma) V. E. 1932. He died at the ripe old age of 85 at 2 a. m. on Phagun Vadi Chouth 1952.

(12) Baba Haridas Sahib Udasin.

He took birth in the house of a Gaur Brahmin Delhi on Manghir Vadi Ashtmi V. E. 1924. He became a 'chela' of Swami Harnamdas Sahib and was initiated in the Udasin order on Sanwan Sudi pandras (poorma) in V. E. 1950. Swami Harnamdas Sahib conferred upon him the gadi of Kothar at 11 a. m. on Saturday Phagun Vadi Choth V. E. 1952. He served Sri Sadhbella with a single minded devotion.

He expired on Bado Sudi Ekam 1992, at the age of 68 years.

भगवान् श्रीराम पञ्चायतन



BHAGWAN
Sri Ram Panchayatan

(The following beautiful lines appeared in the Sind Observer
3rd January 1925 from the pen of that talented poetess:—
Mrs. Elsa Kazi of Khairpur Mir's)

—:o:—

SADH BELO

Thro' arch of snowy marble
A throng of people pours,
To worship in the temple
With shimmering silver doors.
Some women by the idol stay;
Some men or maidens further stray
To where thro' tombs of yesterday
A saintly mem'ry soars
Some rest beneath the leafy eaves
Where doves all day make music sweet;
And fountains flow the stream to meet—
Or stroll thro' sunny plantain-walk
Where grey haired elders sit and talk.
And crave the warming sun ray kiss—
O man! what pious spot is this?
"Sadh Belo—Sadh Belo—
"With saints and temples white—
"Sadh Belo—Sadh Belo—
The islet of delight!"

* * * *

And further some are wending
Where zephyr softly blows—
Thro' whispering trees and bowers
Where 'phulbel' purple glows—
Where golden-petalled champak shines
And green clustering trail the vines
Where white the jasmin climber twines
And love on tip-toe goes—
On marble wall 'neath azure skies
Lo! there the fan-tailed peacock lies
With sun-rays in its plumage caught

Just like a rainbow-coloured thought
 Reflecting with mysterious gleams,
 The beauty that around it beams,
 A glory that immortal is—

O heart! what beauteous spot is this?

"Sadh Belo—Sadh Belo—

"With flowers fair bedight—

"Sadh Belo—Sadh Belo—

"The islet of delight!

* * * *

A few are further venturing
 Thro' golden orange-wood
 Where boughs with fruit are bending
 In glorious giving mood!
 Where million roses pink and red
 Their fragrance sweet and lustre shed
 And round the banks their garlands spread
 To hedge their solitude.
 Here roses greet this silvery stream
 And here the souls may rest and dream
 And catch the visions from on high
 That sail, reflecting heaven, by—
 And here the pilgrimage is done
 A prayer said—a blessing won
 From hands of perfect peace and bliss—
 O soul! what hollowed spot is this?
 "Sadh Belo—Sadh Belo
 "With dreams celestial bright—
 Sadh Belo—Sadh Belo—
 "The islet of delight!

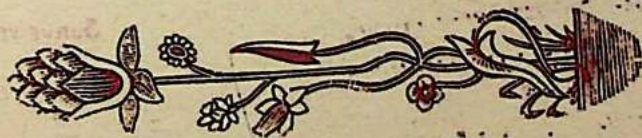
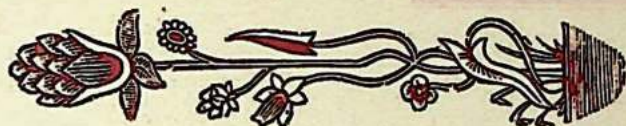
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MAP OF SATGURU BANKHANDI ASHRAM SHRI SADHBELLA TIRATH SUKKUR SINDH



Just like a rainbow-coloured thought
 Reflecting with mysterious gleams,
 The beauty that around it beams,
 A glory that immortal is—

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* * * *

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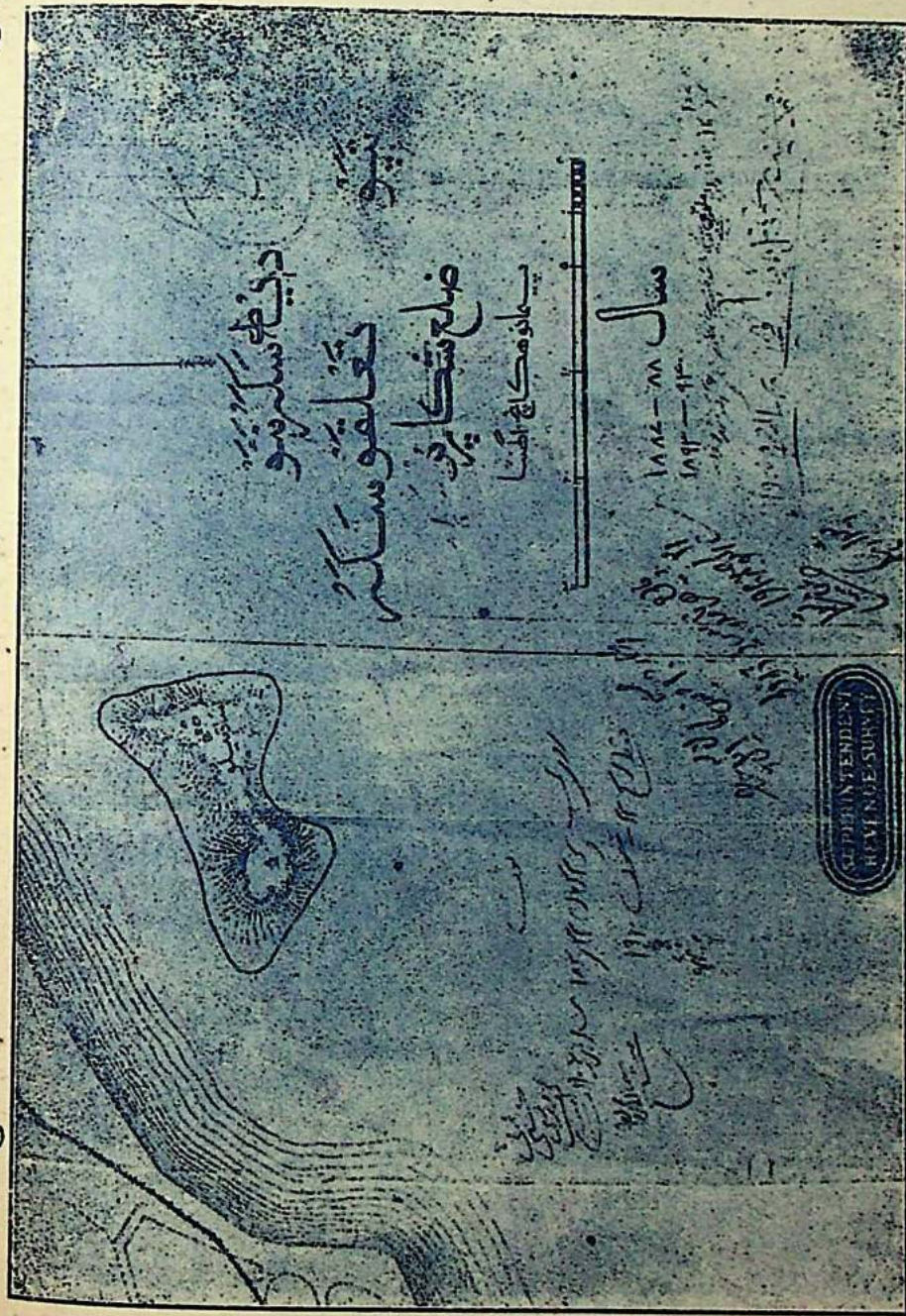
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